☞ Note, *Reader, the Reaſon of t*
*ſo long Delay of the Publication*
*this Anſwer, was,*

1ſt, *Not the Author's Omiſſio*
*but other Matters of greater Impo*
*tance employing the Preſs, that r*
*quired more ſpeedy Publication.*

2dly, *It being not ſo mu*
*known before, as of late, what I*
*provement the Adverſaries make*
*the ſaid Clamorous Book,* Stil
An Old Penitent Diſciple, &
*and their Boaſting for want of*
*Anſwer to it.*

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An Old Penitent Diſciple, &
*and their Boaſting for want of*
*Anſwer to it.*

# TRUTH

Prevailing with

# REASON,

AGAINST

## Clamour and Railing;

And the Hypocriſie and Confuſion of *Henry Winder*, *Ann* his Wife, and their Abettors, further diſcovered and laid open, in a Brief Examination and Detection of their Confuſed, but Malicious Book, Stiled, *A Penitent Old Diſciple Vindicated*, &c. Subſcribed to by *Henry Winder*.

WITH

A further Reprehenſion of his Abuſive Publiſher.

By *THO. CAMM.*

*Wrath is Cruel, and Anger is Outragious, but who is able to ſtand before Envy?* Prov. 27. 4.

*London*, Printed, and Sold by *T. Sowle*, in *White-Hart-Court*, in *Gracious-Street*, 1706.

# TRUTH

Prevailing with

# REASON,

AGAINST

# Clamour and Railing:

BRITISH MUSEUM

# THE INTRODUCTION By way of PREFACE To the READER.

*READER, who ever thou art, I can in God's Fear say, That I am heartily Sorry, that Men pretending so highly to Religion, should be so far transported with Enmity, as to traduce their Peaceable and Religious Neighbours (especially at this time, when it hath pleased Almighty God, who is King of Kings, and Lord of Lords, and by whom it is that Kings Reign, and Princes are Inclined both to shew Mercy, and decree Justice) by their Abusive Pens, in order to incense the Government against such as desire to be Quiet, and to live a Sober and Godly Life, in God's Fear, under the Government, and to walk Inoffensively toward all, with Thankfulness for the Liberty now enjoyed, by both as Conscientiously dissent from the Religion that is National, and Established by Outward Law: And being our Angry Adversaries pretend at least, as well as we, a Conscientious Dissent from the said*

*National and Eſtabliſhed Religion by Law, and a*
*tolerated upon the ſame Ground and Bottom wit*
*us, by the preſent Government, it ſeems both Un*
*reaſonable and Irreligious, ſo Unjuſtly to Calumniat*
*us, without any Occaſion given them; and demon*
*ſtrates, that the Old Perſecuting Spirit is yet alive*
*wanting only Power to perſecute, by inflictin*
*Pecuniary Puniſhment, as may herein after be mo*
*fully demonſtrated; True Religion being that whic*
*inclines all that are in it, to Love, Concor*
*and Peace with all Men, as much as in them lie*
*and if they are engaged to Contend, it's only f*
*that Faith, which was once delivered to the Sain*
*and to defend the Truth, and themſelves, as up*
*the Profeſſion thereof, from the Aſſaults and Scand*
*caſt upon the ſame, by Evil-minded Men, who*
*ways, at all times, and every where, ſpeak Evil*
*the Way thereof; and I can Honeſtly ſay, that*
*Undertakings are only in ſuch a Defence, being*
*Reſpondent, not Opponent, having no Delight in C*
*troverſie, for Controverſie's ſake, but being Def*
*dant, to clear the Truth, and remove the Scan*
*and Filth caſt upon the ſame, and the Frie*
*thereof, as by what follows may more fully*
*pear.*

TRUT

# TRUTH
## Prevailing with
# REASON &c.

THE above-named *H. W.* or his Abettors, put forth and published a most Malicious Piece, Stiled, *The Spirit of Quakerism, and the Danger of their Divine Revelation*, &c. Printed in the Year, 1696. In which, he and they do most unjustly Reproach the People called Quakers in General, with the Miscarriages of Two or Three Persons, once of their Society, Insinuating also the Principle of the Light of Christ within (which the Quakers hold and Profess) to be the Cause of the Miscarriage of the said few Persons, thereby endeavouring to render both that Principle, and the People professing it, not only to be Odious, but Erroneous and Irreligious; and further Insinuating, that the Belief in that Principle, was the Ground of

his being deluded, and joining with the Peo-
ple called Quakers, and that upon the dif-
covery thereof, and ſome Jarring a-
mongſt the ſaid People, he again Deſerted
them, *&c.*

To which I Replied, in the Year 1698
in a Book called, *An Old Apoſtate Expo-
ſed*, &c. wherein is Manifeſted, *Firſt*, That
thoſe few Perſons, whom he names, were
never owned in their Extravagant and
Whimſical Proceedings againſt the ſaid
*H. W.* and Wife, by the People called
Quakers. And *Secondly*, The Principle of
Truth, the Light of Chriſt within, which
the ſaid People, called Quakers, bear Te-
ſtimony unto, proved to be Scriptural, and
that which is, and ever was the Guide of
the People of God, and cleared from that
Unchriſtian Calumny, of being either the
Ground of thoſe few Perſons Miſcarriage
or his being Deluded. And *Thirdly*, It
fully Demonſtrated, from their own Papers
therein in part recited, and owned to be
the Hand-Writing of the ſaid Wife of *H. W.*
That the true and only Cauſe of their fall-
ing from the ſaid People, called Quakers,
was their own great Uncleanneſs: And
being thus pinched, by their own Papers
and the clear Manifeſtation of their Falſe
Pretences, and Inſinuations above-ſaid, af-
ter many Conſultations, and Labours in
hunting to Invalidate their own Papers,
Another Book comes out, Subſcribed by
th

e ſaid *H. W.* whoever was the Author ereof, Stiled, *A Penitent Old Diſciple Vin-cated*, &c. pretended as a Reply to mine, lled, *The Old Apoſtate Juſtly Expoſed*, &c. herein it clearly appears, that they were treamly pinched with their own Papers, hich makes them ſtrugle and twiſt about ery way, endeavouring to Invalidate eir own Papers, by inſinuating, that what had Inſerted in my ſaid Book, called, *e Old Apoſtate Juſtly Expoſed*, out of their id Papers, were Spurious, or Forgery, elſe e Fruits of a Timorous Woman, that was clinable to Quakeriſm, as they call it, d would buy her Peace at any rate; herwiſe, the Dictates of another, and ſhe e Writer thereof, and ſometime but a rt thereof, or ſomething like it; at leaſt mes out, ſhe cannot remember what ſhe tote being ſo long ſince. Thus ſtrugling Confuſion more and more, they intan-e and perplex themſelves, and wound eir own Cauſe: Further they indeavour invalidate that Part of their ſaid Paper, hich I had Printed in my ſaid *Old Apo-ate Juſtly Expoſed*, &c. by inſinuating, at I fell ſhort in performing my own roffer, in letting any (who ſhould queſtion e Truth of my tranſcribing that Part, by e Printed out of their Papers) read the id Papers, out of which I took them, large; this being the Subſtance of their cond Book before named, except Cla-

mour,

mour, Abuſe and Lyes, wherewith
abounds: And (Reader) to Clear whic
is the Occaſion of the Enſuing Lines, t
Pretences above-ſaid being the main Pro
and Pillars, on which their Second Boo
ſtands, which being removed, their who
Structure together falls to the Ground: An
*H. W.* will then appear to be no Penite
Old Diſciple of Chriſt Jeſus, but r
ther an Old Apoſtate and Hypocrite
wherefore Reader, I ſhall only further r
queſt thee to lay aſide all Prejudice, a
with Candour conſider what follows in t
Enſuing Treatiſe, and give the Reaſo
therein their due weight, without Pa
tiality or Prejudice, leſt thy Judgment ſh
thereby be byaſſed, and then I ſhall leave t
Iſſue of my Labour to God's Witneſs in t
own Conſcience, and thee to the Guidan
of his Holy Spirit, and ſhall proceed to t
Examination of the above ſaid Book, Su
ſcribed by the ſaid *H. W.*

But firſt I do intreat my Reader to ta
notice of what follows, being taken out
*H. W*'s. Firſt Book, Stiled, *The Spirit*
*Quakeriſm*, &c. In order to his better I
formation, and that he may the clearl
judge, whether the Wife of *H. W*, at t
time of the writing thoſe their ſaid Pape
by me in part recited in the Book, call
*An Old Apoſtate*, &c. was either a Timoro
Woman, or had Occaſion to buy her Pea
at the rate of condemning her ſelf a

Husban

husband, without any juſt cauſe, or was inclinable to what he calls Quakeriſm, as now in their latter Book they would insinuate; for

In *Page* 2. of their Firſt Book beforenamed, they ſay, " Being conſcious of Perfect Innocency, we made our appeal to the Searcher of all Hearts, who in due time heard our Prayers, and gave us Strength ſufficient (Mark, *Strength Sufficient*) to go thro' this bad Report, with Courage and Chearfulneſs, ſtill comforting each other, *&c.* And in the ſame *page* they further ſay, " Mean while with Confidence (Mark Reader) we oppoſed them, to convince them, if poſſible, by all the Arguments we could uſe, That their pretended Revelations came from the Devil, the Father of Lyes, who never yet invented a greater Lye than this, and that it was Blaſphemy to Father it upon the God of Truth; therefore be perſwaded, ſaid we, that God ſent you not, with much more to that purpoſe. And again in *Page* 3. ſay they, we anſwered, " Ah poor deluded Creatures, *&c.* you are Falſe Prophets, the God of Truth never ſent you with ſuch Lyes unto us, be convinced of your Error, before you go any further; but I think (ſays one of them) the Devil has led you ſo far, that he cannot bring you off, without Shame and Confuſion, *&c.* In *Page* 4.

*H. W.* ſaith,

*H W.* ſaith, " My Wife writing Letter a
" ter Letter to them, hoping at the lea
" to prevail upon her own Siſter, and ſh
" had often cauſe to thank God for unex
" pected Aſſiſtance therein, *&c.* And i
*Page* 6. they further ſay, " When either o
" us ( Mark, *either of us* ) could meet an
" of them, we were ready to upbrai
" them, *&c.* And in *Page* 9. *H. W.* ſaith
" My Wife ſpurred them, and bid ther
" chear up, and take Courage, *&c.* Thu
ſhe upbraided their Faintneſs and Foll
And in *Page* 10. and 11. the ſaid *H. W*
ſaith, " The aforeſaid *M. L.* my Wive
" Eldeſt Siſter, came by Night, and calle
" upon my Wife, deſiring to ſpeak wit
" her, who ſaid, What art thou not y
" weary, *&c?* Go, go, ſaid my Wife,
" have ſo good Experience of your Rev
" lations, that if I had doubted my Hu
" band's Love, I ſhould now doubt it n
" more; as for my Children, I hope Go
" will provide for them, and I have bett
" hope of them, becauſe that Spirit ha
" always been a Lyar; but I ſee it is
" vain to talk, we muſt take another cour
" with you once more; I adviſe thee to g
" Home and be Quiet, and abide with th
" Family, and keep thy Children togeth
" as long as thou canſt; let the Lord d
" with me what he will, I am his ow
" and I fear him not at all, take thee n
" care for me, for he will do it; and

" fo

for thy Threats, I fear them the leaſt, be-
cauſe thou ſpeakeſt them. Thus far out
of *H. W*'s Firſt Book, which I pray the
ober Reader to take notice of, and remem-
er to compare with what follows; for,
I ſhall now inſert out of their Second
ook ſeveral Paſſages, whereby they would
inuate, that ſhe, the ſaid *H. W*'s Wife,
as a Timorous Woman, of a Timorous Na-
re, inclinable to Quakeriſm, as they call
, and ſo wrote what ſhe wrote to buy
r Peace, *&c.* thereby endeavouring to
validate thoſe their Papers, by me in part
cited in my Book, called, *An Old Apo-
te*, &c. and by the ſaid Wife of *H. W.*
wned to be her own Hand-Writing be-
re Four Witneſſes, as after will more ap-
ar, which I deſire the Reader, that ſeeks
ter the Knowledge of the Truth, and not
be impoſed upon by deceitful Shifts, well
conſider, and compare with what is a-
ve recited, out of their ſaid former Book,
d then judge as in Conſcience he ſhall
e cauſe.

In *Page* 16. of their Second Book, *H. W.*
ith, My Wife being bred up with them,
from her Childhood (meaning the Qua-
kers) and having Intimate Converſe with
her Siſter, ſtill retained as yet a hanker-
ing Deſire after them; and while ſhe
was not fully convinced of that Error,
*M. Bradley* (much as the Serpent attack-
ed *Eve*) Aſſaulted her alone, perſwad-

" ing

"ding her, after Promiſes of Peace, that
"muſt write Two or Three Words, as
"after related by my Wife her ſelf. And
gain in the ſame *Page*, in what ſhe calls
Teſtimony, ſhe ſays, "In Nine Years time
"fore, I never came at one of their Meetin
"tho' familiar with them, *&c.* In *Page*
ſhe further ſaith, "Then *M. B.* with
"Helliſh Revelations, and after her,
"Siſter *Mary*, &c. It perplexed me
"my Siſter (whom I loved, and her Q
"keriſm too, tho' concealed from
"Husband) ſhould ſerve me thus,
"notwithſtanding our Innocency, I fea
"we ſhould not have Courage to opp
"in a Buſineſs that would expoſe them
"us to publick Scorn, therefore I ſou
"Peace with them; and they finding
"Affection to their Way, *M. B.* watch
"a time to viſit me, *&c.* Again, a li
below in the ſame *Page*, ſhe ſaith, "
"laſt in hope of their Favour, I wr
"what ſhe gave me in, ſomewhat
"what is contained in the beginning
"their Printed Paper (meaning wh
"printed out of their Paper) but
"half ſo much, ſo there muſt be Forg
"in it, *&c.* Yet further in the ſame
ſhe ſaith, "And I at that time might
"like not to ſtrike at what is ſaid of Q
"keriſm, and of *M. B.* if offered to
"on ſuch Conditions as ſhe did urge,
Again a little below in the ſame *Page*,

ſai

ith, " What I writ I cannot remember ſo long ſince. — In *Page* 12. ſhe ſaith, Nor did I do it freely (meaning their ſaid Papers, by her owned to be her Hand-Writing) but (for the Reaſons above-ſaid, nor was it really mine, but rather her's, who dictated to me, what I ſhould confeſs or declare; yet truly, I at that time (let the Reader obſerve the nfuſion of this Woman) " I at that time ys ſhe) " was inclinable to ſay and do, what my Husband would not, even to urn to the Quakers, which was all I thought they aimed at, by fair or foul Means; I often wiſhed to be amongſt them, if my Husband would; nor did I blame the Quakers Way or Judgment, for our falling into Sin; nay their firſt Mark, *their firſt*) " dreadful Revelations I looked on, as a Summons to go back to them, ſo unſtable was I yet, *&c.* And low in the ſame *Page*, " Being unable in this Confuſion to oppoſe them, I was willing to purchaſe Peace at any rate, *&c.* *Page* 13. ſhe ſaith, " Being in Diſtreſs of Mind, and of a Timorous Nature, had ſtooped to any Terms of Peace. And the Bottom of the ſaid *Page*, and begin-ng of the 14*th*, ſaith, " We have freely confeſſed the Sin that really was, both to Quakers and others, and all but you are ſatisfied of our ſincere Repentance; Nay, I wrote ſo much to pleaſe them: This

drew

" drew out the above-said Papers (meanin
their own Papers, that the four Friends a
ter named came to ſhew and read to he
and which ſhe then owned to be her ow
" Hand-Writing) from which they began
read ſome general Confeſſions, I never d
nied I had done ſome ſuch thing, *&c.*
little below ſhe ſaith, " And now I c
" God to witneſs, that were I drawing m
" laſt Breath, all this is the very Tru
" which I freely offer to be publiſhe
" hoping Time and Experience will effect
" ally diſcover the working of that wic
" ed Spirit, and recover the Deceived,
" diſcovering the Deceivers, *&c.* Thus
out of their ſecond Book, ſtiled, *An*
*Penitent Diſciple Vindicated*, &c. and
greateſt part thereof out of what ſhe,
Wife of *H. W.* calls her Teſtimony, as
Reader may obſerve.

Now Reader, caſt thine Eye back, ſe
ouſly conſider and impartially judge, wh
thou haſt compared what is above tak
out of their firſt Book, with what is abo
taken out of their Second, wilt thou ne
Spectacles to ſee the poor Woman's Co
fuſion? Spectacles I ſay, becauſe the po
dark Woman ſays elſewere ſhe had, whi
in its place may be noted. Haſt thou e
met with ſuch an heap of Confuſion, a
palpable Contradiction? Oh, how gro
and notoriouſly do their Two Books co
tradict each other! Shall I need to co
me

ent further upon it? Will not what's a-
ove noted of groſs Contradiction be
ough to turn the Reader's Stomach (their
wn Term) and give him a taſte of their
eſign againſt an Innocent People, and
ake every ſober Man abhor their Work,
d readily conclude they want a Bottom
Truth for their ſcribling Work, and
at their Cauſe being naught, makes
em thus confound themſelves by Shifts,
d down-right Contradiction? But to
ake it alittle more apparent, that he that
ns may read, I ſhall add, That in their
ſt Book (as above recited) this Wo-
an had Strength ſufficient, and good
ourage to oppoſe them, and Arguments
order to convince them, that their pre-
nded Revelations came from the Devil,
d they were Blaſphemers, that God ne-
r ſent them, that they were poor deluded
eatures, Erroneous, and ſuch as, in their
oughts, the Devil had led ſo far as not
return without Confuſion: But
In their Second Book (as above recited)
was intimate with them, had Affections
r their Way, a Timorous Woman, tho'
nocent, feared ſhe ſhould not have
ourage to Oppoſe them, Loved their Qua-
riſm, &c. Oh Reader, will not thine
rs tingle? Who beſide deluded Ones would
us expoſe their Shame and Confuſion?
re it's juſt upon them, that oppoſe the
uth, thus to ſtumble and fall into Shame

and Confuſion at this rate; for mark, ſ
was intimate with them, whoſe Revelatio
came from the Devil, Blaſphemers, Erron
ous, ſuch as the Devil had led, as abov
ſaid, as deluded Creatures; Is not this m
Dreadful to relate from one, as above-ſa
who called God to witneſs, that ſhe h
Written nothing but the very Truth? Wha
To be intimate with ſuch as are led by t
Devil, whoſe Revelations come from hi
are Erroneous, Blaſphemers, deluded Cr
tures! Surely, ſhe has ſufficiently diſcover
her ſelf, to be both the Deluded and D
ceived; who it is that has deluded and d
ceived her, let others judge; the worſt th
I wiſh her is, That her own Prayer,
the end of her Teſtimony, as ſhe calls
may be Effectual, if it be Sincere, a
God be yet pleaſed to give her Repentan
in calling him to witneſs to the Truth
what ſhe has Written, *&c.*

But obſerve what follows in their F
Book, ſhe had Strength ſufficient and go
Courage to Oppoſe them, Spur them
upbraid their Faintneſs and Folly, but
the latter weak, of a Timorous Natu
feared want of Courage, in a Matter t
would expoſe both them and her, *&c.*
inclinable to buy her Peace at any ra
loving their Quakeriſm; can more pal
ble Contradiction be written? She's bo
Strong and Weak, has Courage, fe
want of Courage, Oppoſeth them, Lo
th

eir Quakeriſm; Confuſion with a
itneſs!

But further, as before recited, out of
eir firſt Book, *H. W.* ſaith, in Behalf of
s Wife, " Her writing Letter after Let-
ter to them, that ſhe had cauſe to thank
God for unexpected Aſſiſtance, and that
ſhe had Courage and good Confidence
to oppoſe them. But
In their ſecond Book ſhe ſaith in abſo-
e Contradiction, " Yet truly I was at
that time inclinable even to turn to the
Quakers, I often wiſhed to be amongſt
them, nor did I blame the Quakers Way
or Judgment for our falling into Sin;
nay, their firſt (Mark, I pray Reader)
their firſt dreadful Revelations I looked
on as a Summons to go back again to
them, *&c.*

Oh, what horrible Confuſion is here!
o thank God for unexpected Aſſiſtance,
d to have good Confidence to oppoſe
em that ſhe inclined to turn to, and wiſh-
to be amongſt, and had before Judged
luded Creatures, Blaſphemers, Erroneous
d led by the Devil, from whom came
eir Revelations; but let the Reader fur-
er obſerve, ſhe ſays, *She did not blame the*
*akers Way or Judgment for their falling in-*
*Sin*; what did ſhe blame then, I Query?
as ſhe not ſaid before, that ſhe thought
e Devil had led them ſo far, that they
uld not return without Confuſion and

Shame? Is not their Way to be blame
that are led by the Devil, and is not he t
Author of all Sin, and to be blamed ther
fore? Either ſhe has groſly wronged t
Quakers, in Inſinuating at leaſt that th
were led by the Devil, Blaſphemers, E
roneous, deluded Creatures, for all ſu
are in that Way, that is highly blamab
and the Devil is their Way, or elſe ſhe
highly to be blamed, for not blaming th
which in the ſight of God and all go
Men is moſt blamable (*viz.*) the Way
the Devil; but Confuſion and Contradicti
is ſo common with her, that little c
comes from her, if it be her's; however
has intailed Shame and Confuſion upon h
ſelf, whoever was the Author, by Subſcri
ing, or ſuffering her Name to be put the
to. She tells us, as before noted, that
was unſtable, and it appears ſo with a w
neſs; for ſhe that was Strong and able
oppoſe, will now be Weak and Timoro
ſhe that had Courage, Confidence and
expected Aſſiſtance, muſt now needs
Timorous and unable to Oppoſe, re
to ſubmit to any Terms of Peace, yea, a
from them that ſhe has before told us w
Blaſphemers, deluded, Erroneous and
by the Devil: Her ſhamefull Confuſion a
Contradiction doth ſhroudly demonſtr
what a Cauſe ſhe is managing (*viz.*)
Invalidate their own Papers, in my form
Book in part recited, that has ſo ſor
pinch

nched them, and to find out ſome way, ſtigmatize me with that foul Brand of rgery, on the account of thoſe Papers, e that they were not hers, but the Di-tes of another. Thus uncertain and con-ed is ſhe in all her Undertakings in this tter, as may hereafter more abundantly pear.

But is it not matter of great Admiration, at neither *H. W.* nor his Wife, nor any their Abettors, who, no doubt, have en ſeveral, ſince ſhe has ſaid before Wit-ſes, that they had never printed their ſt, but that they by others were put up-it; ſo the ill Succeſs their Firſt had, no ubt would engage the Promoters of the ne, to put to their Hands and Heads a-in? I ſay, is it not to be admired, that re ſhould not be one ſo Wiſe or Well-hted amongſt them all, in time to ſee w groſſly their ſaid two Books do Jarr, ntradict each other and Interfer, to the ning of their Cauſe on borh ſides, in view of every indifferent Reader? What thus blinded their Eyes but Enmity? s to confound themſelves, and bring me and Confuſion upon their Heads; ich will be the Portion of all them that t againſt *Zion*, *Amen.*

And as it's evident from what's above-d, that their Two Books before-ſaid do lly Interfer, Jarr and Contradict each er, ſo it will appear, by what follows,

that their latter doth not agree with
ſelf, in many Places, but more Particu
ly that part ſubſcribed by *Ann Wi*
which comes next under Examination,
is alſo attended with Confuſion and C
tradiction, ſetting up, and pulling do
by which the Weakneſs and Uncertai
thereof is Manifeſted; for firſt, as is ab
obſerved, in the Pages above cited,
ſaith that *M. B.* came forth with her H
liſh Revelations, after her my Siſter *M*
whom I loved and her Quakeriſm
Now I Query, what this Quakeriſm is
ſhe ſays ſhe loved, and whether it be w
ſhe calls Helliſh Revelations, or any part
it, for if not, then let her and others
what ſhe loved? And further, I may Qu
what the Quakers Way is, that ſhe ſays
was inclinable to affect, and wiſhed to
with them in? Was it their Errors, De
ſions and Blaſphemies ſhe charges th
with? If ſo, I hope I may without Offe
call her deluded Woman: But if not t
but the Way of the Juſt, that ſhineth m
and more to the Perfect Day, why d
ſhe not come to it, and walk in it, but
poſe it, and Blaſpheme againſt it, and ſla
der thoſe that are in it; if neither of th
Ways be the Quakers Way, that ſhe blam
not, but wiſhed to be with them in, th
ether preſcribe a Third, that's either wo
wiſhing to be in, or not worthy of Blam
and to reconcile the Contradiction, if

all that help her be able. Further ſhe
ith, " In hope of their Favour I wrote
what ſhe (meaning *M. B.*) " gave me
in, ſomewhat like (let the Reader ob-
rve, ſomewhat like) " what is contained
in the beginning of their Printed Paper,
but not half ſo much; ſo, ſaith ſhe, there
uſt be Forgery in it, *&c.* Again a little
elow ſaith, " And I at that time might be
like not to ſtick at what is ſaid of Qua-
keriſm and *M. B.* &c. Well then ſay I
here's the Forgery? For ſhe confeſſeth ſhe
rote ſomething like what is printed, and
at time might not be like to ſtick to ſay
hat is therein ſaid, of what ſhe calls Qua-
eriſm, and has before ſaid, that they had
onfeſſed the Sin that really was, which is
he Subſtance or Whole of the ſaid Papers;
hat is the Forgery then, wherein doth it
onſiſt, and who is the Author of it?
et her declare, if ſhe can, till then let it
y as a Slander at her and their Doors,
ho are her Abettors.

But, as ſhe ſaith, " She was willing to
ſtoop to any Terms of Peace, with thoſe
Perſons, ſhe has told us, were led by the
Devil, deluded Creatures, Blaſphemers
and came to her with Helliſh Revela-
tions, *&c.* I query of her, ſince ſhe has
ot told us, what Reaſon ſhe had to ſeek
heir Favour, to be at peace with them at
ny rate, ſure there muſt be ſome great Rea-
on for it? Since ſhe tells (at leaſt her Hus-

band for her) That she had great cause to thank God for unexpected Assistance, and had Courage and good Confidence to oppose them; sure there lays some great Matter hid in the Bottom of this: However the Reader that's Understanding cannot but observe her palpable Contradiction in this Passage, as in the rest: But in the same Page she adds, What I wrote I cannot remember so long since; then say I, How can she tell there's Forgery in adding, since she knows not, or remembers not what she writ; and moreover tells us, That she at that time might not be like to stick to say what is said therein, of Quakerism, and *M. B.* Ay but saith she, Nor was it really mine own, but rather her's (meaning *M. B.*) who dictated to me what I should write: Why not her own really, since she has plainly told us (tho' in Contradiction to her self) that she loved their Quakerism, inclined to their Way, wished to be amongst them, and at that time might not be like to stick to say what is said of Quakerism (as she calls it) and *M. B.* And these Circumstances considered, I leave the serious Reader to judge what need or occasion there was for a Dictator, or any to patronize her own Writing. Again in *Page* 13, and 14. before recited, she saith, "We have freely confessed the Sin that "really was, both to Quakers and others, "and all but you are satisfied of our sin-

"cere

cere Repentance; nay ſays ſhe, " I wrote ſo much to pleaſe them, *&c.*

*Firſt*, let the Reader obſerve, here is a ll Confeſſion of Sin, which in my firſt ook is demonſtrated to be the Ground-auſe of their being denied of, or falling way, from the Quakers. 2*dly*, That they ve made publick thoſe Confeſſions, both Quakers and others: Now I query, what ey are, whether any other, or the ſame owned to be her own Hand-Writing, d in part recited, in my former Book, lled, *An Old Apoſtate juſtly Expoſed*, &c? any other, Why did not they inſert them this their Book, to diſprove or invali-te what I had printed, as aforeſaid, or manifeſt the Forgery, ſhe has the Con-ence falſly to charge? But alas, how uld ſhe, ſince ſhe ſays ſhe has forgot what writ, being ſo long ſince; yet her ve-next Words after what is above cited, thus; Nay, ſays ſhe, " I wrote ſo much to pleaſe them. Now I query, what them s ſhe means; Is it not the Quakers? And ſo, What is it ſhe ſays ſhe wrote to aſe them, and how much more, or leſs, the very ſame Papers by her owned, as re-ſaid? And 'till ſhe manifeſts more arly, that they are not the very ſame, Falſhood, if not Forgery, ſtick at their ors, not mine.—Ay ſays ſhe, " What ever it's (obſerve Reader, ſhe is uncer-n what it was, yet charges Forgery upon

upon me) " what ever it was, ſ
" ſhe, my Husband knew nothing
" it, nor did I do it freely. It ſeems t
ſhe did it, but with this reſerve (
freely) but that ſhe has before con
dicted, by telling, that at that time
might not ſtick to ſay what is ſaid
Quakeriſm, *&c.* as above related; and
alſo told us, that ſhe loved what ſhe
Quakeriſm; then what ſhould make
unfree to ſay and write what ſhe has in
written? And if her Husband knew
thing of it, why did ſhe ſubſcribe his N
thereto, why do they both (*viz.*) ſhe
her Husband, ſay, We have freely co
ſed what Sin as really was, why did
own the Papers to be theirs jointly,
ſay they had been publiſhed in many
gregations, calling the one of them
*Paper of Condemnation*, the other, *A H*
*Acknowledgment*, before ſeveral Witn
Then had been the time to have cl
her Husband, if he knew nothing of t
but not one Word of that then: But
were ſo indeed, which I have no r
to believe, but the contrary, whom
ſhe blame on that ſcore, but her own
or who ſhall her Husband blame for
ſing upon him, but his own Wife? F
has owned them to be theirs jointly
fore Four Witneſſes: Ay but ſay
" They are Four to One, and ma
" what they liſt, and I have no Wit
"

I dare appeal to the Light in themſelves, if any be there, that they vilely Bely me. I ſay, ſhe has ſaid enough, as be-re related, that ſhe wrote the Papers, and s alſo owned them before Four Witneſſes, own to be of Credit, that her confident harge, that they vilely Belye her, can no y impair the Credit of their Evidence, ecially conſidering her common habit contradicting her ſelf, and alſo being Party, whoſe Evidence in this caſe can-t be taken, if ſhe was of more Credit n ſhe is: But will not her Husband blame for her appeal to the Light in them? ce he and his Publiſher of his firſt Book e ſo ſlight an Eſteem of the Light in Men, have declared it to be uncertain, and ippery Guide; but that I ſhall leave to m, and proceed: She further ſaith, Whereas he (*i. e.*) *T. C.* ſays I owned hoſe two Papers, that's a groſs Lye, next impoſſible; for he that read was on horſe-back all the while, and held the apers cloſe to his Breaſt, fearing per-aps, *ſays ſhe*, that I ſhould catch at hem; now I was at Three or Four Yards iſtance, and had I been ever ſo near, my ght is ſuch, that for Twelve Years paſt, cannot ſee any ſuch thing without Spe-acles, which then I had not.

he groſs Lye, that ſhe ſo confidently ges me with, is by me proved to be no at all, by Four credible Witneſſes;

but

but certain Truth, ſee Page 9. of my fo
mer Book, there are their Names inſerte
and alſo may be ſeen in this, as a Co
firmation of the Truth, and manifeſting h
groſs Slander, unjuſtly caſt upon me: Mor
over her Story hangs not well together; f
her petended Suppoſition of their fear
her catching at the Papers, ſeems to
idle and groundleſs, if ſhe ſays true
what goes before, that ſhe was Three
Four Yards off him, that read on Horſ
back, neither then was there any occaſi
for him that read, to hold the Papers to h
Breaſt, more eſpecially he being on Horſ
back, and ſhe ſo far off, as ſhe ſays ſhe wa
and for her wanting her Spectacles, I ſu
poſe I may venture to ſay, that he is ve
Dark-ſighted that cannot ſee without Sp
ctacles the meanneſs of this Shift, bei
at the Door of her Husband's Houſe, whe
ſhe might have ſoon ſupplied that Defe
no doubt, if ſhe had deſired or had a
occaſion therefore. Thus having go
through her Teſtimony, as ſhe calls it, a
have been more full in the Examinati
thereof, becauſe upon the ſame, and wh
is teſtified to by Two of *H. W*'s. Sons a
another Perſon, the whole ſecond Book
*H. W.* ſeems to ſtand, and the ſame to
the only Props, on which, as Two Pilla
it is ſupported, the which being remov
or broken, the whole Work muſt needs fall
the Ground; what is before ſaid and do

the firſt, I leave to the honeſt Reader, d ſhall proceed; *Firſt*, To inſert a ſecond eſtimony of the ſaid Four Witneſſes, be- e ſpoken of, then give a ſhort Caution my Reader, then the Examination of *W*'s. Two Sons and the other Perſon, what they have in his ſaid ſecond Book ven under their Hands.

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## *ere follows the Teſtimony of the ſaid Four Perſons.*

WHereas there is a Book come to our ſight, Stiled, *An Old Penitent Diſ-le*, &c. Subſcribed, *Hen. Winder*, pretend- a Reply to *Tho. Camm* his Book, called, *Old Apoſtate juſtly Expoſed*, &c. And in ſaid Book, Subſcribed by *H. W.* there Teſtimony Subſcribed by his Wife *Ann nder*, wherein ſhe owns, that Four Men me to their Door, and ſhewed her Two pers, the one covering the other, which pers we had found in others Hands; d to do them the Juſtice, came to their oor, to ſhew and read them to them both, d he not being then within, ſhewed them o his Wife *Ann Winder*, and began to ad them, and did in part, intending read them both throughout; but when had ſeen them, and heard the Contents what he had read, ſhe ſaid, You need not

not read any further, for I know them v
ry well to be my own Hand-Writing, a
I wrote them in thoſe troubleſome tim
calling the one of them, *An Humble C*
*feſſion*, and the other, *A Paper of Condemn*
*tion*, and that there were Coppys of the
ſent to ſeveral Churches hereabouts, a
we will never deny them, ſaid ſhe: B
now in her ſaid Certificate, ſays, That
was at Three or Four Yards diſtance fro
him that read, and that he held the Pap
up to his Breaſt, which is altogether u
true; for ſhe was neither Four, Three
Two Yards diſtance from him that rea
neither did he fear ſhe ſhould catch at t
Papers, as ſhe now in her ſaid Certifica
would ſuggeſt; for he held them down
her, as ſhe ſtood near by his Knee, th
ſhe might ſee and be fully ſatisfied, whi
ſhe then readily acknowledged to be h
own Hand-Writing, as above-ſaid, whi
if ſhe had not, we could not have charg
to be ſo, not knowing her Hand-Writin
neither did we in the leaſt perſwade h
to take them to be hers, but ſhe did it
her own voluntary Will; and where
ſhe would further inſinuate, that ſhe w
Dim of Sight, and could not ſee witho
Spectacles; we ſay ſhe did not then ma
any Objection thereof, neither indeed nee
ed, for being at her own Door might w
ty eaſily have ſupplied that Want; a
whereas both ſhe and her ſaid Husband,

the

eir Second Book, would insinuate to their eader, That what *T. C.* has taken out of eir said Two Papers, and Printed in his ok afore-named, is Spurious and Forge- *&c.* We do therefore further Testifie, at we have compared what the said *T. C.* Printed, out of their said Papers in his d Book, with the very same Papers shew- to her, and owned to be her own Hand- iting, as above-said, and do find that it very fairly and truly taken out, without y Addition or Alteration, or any unfair each of Sentences or Stops, to alter the in Sense or Purport of the said Papers, owned of her to be her own Hand-Wri- g, as afore-said, except only the Mistake placing the Figure 7 instead of 6 in the te, which makes it read 1674 instead of 64, which was not the Fault of *T. C.* t the Persons that took the Coppy out the same Papers owned, as afore-said, d sent it to *T. C.* with that small Mistake, will after be further Testified by other nds: Further, we can not but for the In- mation of every honest Reader, Remark great Confusion and Contradiction of s Woman, to the great invalidating her timony; for to us she very frankly con- ed those Papers to be her own Hand- iting, and that Coppys thereof were sent several Churches thereabout: But now this her Testimony, under her Hand, th, That what was Written was put in

the

the Pocket of *M. Bradley*, and she ne
heard more of them; which both can
be true, being so absolutely contrary,
cept she will say that what *M. B.* put in
Pocket, and went away with, were o
Confessions and Papers writ, which will
so alledged, in no wise invalidate these,
ing so freely owned by her to be her o
Hand-Writing, and what they would ne
deny, as above-said; much more we co
say in this matter, but this being sufficie
conclude, and subscribe our Names he
unto, this 18*th* Day of the 2*d Month*, 170

*John Bowstead*
*William Greeno*
*William Greenb*
*Richard Atkins*

---

WE whose Names are under-writ
do Testifie, That we have co
pared the above-said Papers of *H. W.*
his Wife, with what *T. C.* has Printed
of them, and find no Mistake therein,
cept the Figure 7 instead of 6. 1664
greeing with the Original, as well as *H.*
own Confession, which said Mistake
not *T. C*'s. but the Persons that took
the Coppies, witness our Hands, the
of the 2*d Month*, 1700.

*David Sutton*
*William Grab*
H

## *ere follows a Caution to the ſo-ber Reader, with ſome Re-marks upon ſome few Paſſages in* H. W's. *Book.*

WHereas I have had occaſion, from the Pages above-cited, to make ntion of the Names of *M. B.* and *M. L.* with no Intent or Deſign to juſtifie them any of their extravagant Proſecution *H. W.* and Wife, neither in any of their imſical Revelations, as in this their lat- Book they would falſly inſinuate I in my former printed Book; for let the honeſt Reader peruſe my ſaid ner Book, called, *An Old Apoſtate*, &c. oughout, and he will find the Contrary many Places thereof. *Firſt*, I there ſay all not juſtifie thoſe Three Perſons by named, and chiefly noted to be his ſecutors. 2*dly*, That if their Book had only bent againſt them Three, and ſe very few that abetted them, I ſhould er have been concerned in Reply; but e ſtruck at the Quakers in General, and Principle of Truth which they pro-I became ingaged in Defence. 3*dly*, nclude therein the Ground of their ſaid ceedings againſt him and his Wife, was ungoverned Zeal, and an Abhorrance heir great Uncleanneſs, which he ſeems

in this last Book to take notice of, tho
a wrong end. 4*thly*, I blame them
their Proceeding, saying that what as n
riously appeared should have been lef
the Censure of that Church or Commu
he then had been of, or walked amo
and the rest to him to whom Secrets
long, who knoweth all things, and
judge righteously, with much more in
said Book; so that it will clearly app
that their Charge is Slanderous, and gr
False, in saying I did Justifie them, or t
Abettors in those things; for what t
pretended to Revelation, I leave as a Sec
of which, in this his Second, he has ta
notice, and in a Scoff has thanked
therefore; all that I charged them w
was their great Uncleanness, so notoric
ly known, that now forced they are to c
fess it, though he now blames me for
posing it, which he may thank himself
by giving just occasion therefore, by
lying Pretences of deserting the Qual
on other accounts, to bring gross Reflecti
upon them, to detect him, in which
false Pretences I had occasion to disco
the Truth, relating to his going from
which was really his Uncleanness, as is
ly demonstrated in my said former Bo
by their own Papers, to which I refer
Reader, and I assure him and all Men, t
if he had not given me this just occasion
expose him and his Uncleanness, I sho
ne

ever ſo have mentioned it, ſince he had on his Score ſo long ſince deſerted our Community, and joined to another; what is further than this their Uncleanneſs in any wiſe by me taken notice of, in my ſaid former Book, was but by way of Query, occaſioned through ſeveral Paſſages in his ſaid firſt Book, and their own Papers, ſtill leaving thoſe Matters and Things to the Judgment of him that cannot be deceived, as by my ſaid firſt Book every impartial Reader may clearly ſee; ſo that all his Endeavours to prove me guilty, either charging him with the Guilt of ſecret things, or Patronizing thoſe Three Perſons that did, is but the Fruit of Enmity againſt me, and the People in general that I am in Community with, and the Principle of Truth we profeſs, as may after more fully be made appear in what follows.

For he alledgeth in ſeveral Pages of his Book, to prove the Quakers liable to, and guilty of the Miſcarriage of thoſe Three Perſons; the Quakers ſaith, he pretended to a Light within, ſo did thoſe Three Women, therefore they are Right Quakers, and it was by this their Light that they pretended their Revelations.—And *T. C.* ſaith, that the Quakers are in Unity, therefore the Quakers are concerned in their Revelations; and I blame, ſaith he, the Mad Spirit in all the Quakers.

To which I anſwer in the Name of all the People called Quakers, who walk in that Light, which Chriſt Jeſus hath commanded all his People to believe and walk in, and ſo become Children of it, and to have Unity in it, and know the Blood of Chriſt to cleanſe from Sin: That we do not only pretend to, but ſeriouſly profeſs and bear Teſtimony before all Men, unto the Light of Chriſt within, according to and conſiſtent with the Teſtimony of Holy Scripture, and that he (Chriſt Jeſus) is that true Light of Life, that lighteth every Man that cometh into the World; and that all thoſe that obey and walk in this Light, have Unity one with another: Yet from this it doth not follow, as *H. W.* would wickedly inſinuate, in his Enmity against this Light, and the Believers and Walkers therein, that all that profeſs and pretend to this Light do walk in it, or are in Unity with ſuch as do; for Light ſhines but too may love Darkneſs rather, nay hate it, becauſe their Deeds are Evil, do not obey or walk in it; ſo that it's in believing, loving, obeying and keeping to the Rule and Guidance of this Holy Light of Chriſt, in which the Unity ſtands and is kept: And I ſay, if theſe Three Women had kept in this true Light, and had been guided by it, they had not only been kept in Unity with the People called Quakers that do walk in it, but had been preſerved

from

from the Reproach they brought upon themſelves and Profeſſion, and alſo from the Damage and Exerciſe they underwent through *H. W*'s. Proſecution of them, of which he has given a large account in his firſt Book; ſo that *H. W*'s. Arguments in this Caſe, amount to no more, than if I, or any other ſhould take that unfair, unchriſtan and unreaſonable Way, of charging the Failings of Particular Perſons upon the whole Community or Society, with which they walk, or pretend to be joined, under the Profeſſion of the ſame Principle and Rule in Faith and Practice, yet not withſtanding, run or fall into Practices that are ſcandalous to their Profeſſion; and if it be either fair, Chriſtian, or reaſonable, to charge the whole Society or Community with thoſe ſcandalous Practices, then will it be fair, Chriſtan and reaſonable, to charge the Eleven Bleſſed Diſciples of Chriſt Jeſus our Lord and Saviour, with that wicked Act of the Twelfth, *Judas*, who was the Betrayer of him; but none but unfair, unchriſtian and unreaſonable Men, that have ſome Evil Deſign, and a Seared Conſcience, will pretend thereto; therefore let the Reader judge, whether *H. W.* be not to blame in this Caſe. But to come a little cloſer to him, and the People called *Preſbyterians*, with whom he joins, would they think it either fair, Chriſtian or reaſonable in me, becauſe ſome of that Profeſſion,

who have pretended and profeſſed the *Scripture to be their only Rule of Faith and Practice*, yet have notwithſtanding run or fallen into Anti-chriſtian and Anti-ſcriptural-Practices. I hope all that eſteem the holy Scripture will with me conclude, that neither they nor the Holy Scriptures ought to be blamed for the Failing of ſuch as pretend them for their Rule, no more than the Light of Chriſt within, which the Quakers profeſs is blameable with the Miſcarriage of the ſaid Three Perſons, pretending thereto; ſo that it's only Enmity that induceth *H. W.* to argue, as above-ſaid. What *H. W.* and his angry Abettors would now be at, had they Power, is not hard to interpret, ſince they are not ſhort wherein they have Power, *viz.* in black'ning us with their Calumnies of being *Papiſts, or like them, Deiſts, and the like, no Chriſtians, and that there's amongſt us that are* Jacobites, *and conſequently diſaffected to the preſent Government*, and what elſe black Envy can caſt upon us, or load us with, to incenſe the preſent Government againſt us, not conſidering that they for their Liberty has no greater aſſurance than we, and enjoy it upon the ſame bottom; ſo that it looks the more like Enmity, in thus treating of us, ſince that we can with great boldneſs appeal to all in Government, whether we have not, through the aſſiſtance of God's Grace, lived as inoffenſively to the Government, as any other Diſſenters, of

any

ny other Perſwaſion whatſoever, and en-
eavoured always under every Government
that God has been pleaſed to ſet over us )
o live a godly, honeſt and peaceable Life,
o the praiſe of his Grace, whereby we
ave been aſſiſted thereto.

I now come to take notice of, and ex-
mine the Certificate of Two of the Sons
f the ſaid *H. W.* and another Perſon, that
e has Printed; to the Intent, if he could,
o make thoſe their Papers, in part recited
n my former Book, Spurious, and Forgery,
nd alſo to faſten upon me, the Breach of
what I promiſed in my ſaid former Book,
*viz.* To let ſuch as queſtioned the Truth
f my Tranſcribing that part of them, I
hen Printed, read the ſaid Papers at large,
or their full Satisfaction, that I had no
ways wronged the natural Senſe thereof in
ny reſpect, which the ſaid Two Sons of
*H. W.* and the other Perſon would per-
ſwade the Reader I would not perform, as
may after appear.— *H. W.* ſaith, in Page 5.
" He ſent Three Men to *Camſgill*, and the
Three Men ſay, " That according to his
" Deſire, they went to *Camſgill* the 2*d* of
" *September*, 1698. and that they happily
" met me, as I was coming near Home,
" from a Meeting at *Kendal*, &c. To which
I ſay, the Day I do do not remember, but
that I was at *Kendal* one Day at a Meeting,
after which, I was told by ſeveral Perſons
in *Kendal*, that Three Men, Strangers, had

been in Town that Day, and enquired a
ter me, and the Way to *Camſgill*, who tol
the ſaid Three Strangers that I was then i
Town, and that if they had any occaſio
to ſpeak with me, they would, if they plea
ſed bring them to me, which the Thre
Men refuſed, and rode out of Town, to
wards *Camſgill*; and as I was going Home
ward, I heard of them, and that they ha
miſſed their Way, yet at laſt they got t
*Camſgill*, and there of my Family enquire
for me, and if I was at Home, whom the
well knew they had left at *Kendal*; afte
ſome other trivial Queſtions, and ſhort ſta
on Horſe-back, they rode away: Now th
Circumſtances of the Procedure of thei
Three Perſons conſidered, may it not rea
ſonably be concluded, at leaſt greatly ſu
ſpected, that their coming was rather t
find ſome ſorry Pretence or other of Ex
cuſe, than indeed to ſee or read the ſai
Papers, as may after more appear; elſe
why did they come to *Camſgill*, when they
knew I was not at Home, but that they
had left me in *Kendal*? Why did they ask
my Family for me, and if I was at Home
when they knew I was not? Why did they
not ſtay my coming Home, being by my Fa-
mily invited and profered to put up their
Horſes? If they had no other Deſign, but
only to be ſatisfied in the matter of my true
Tranſcribing out of thoſe ſaid Papers, what

I had

had Printed, of which I leave the Reader
judge.

And if I ſhould take that ſhort way of
futing them, in ſaying their Account is
alſe, and they groſsly Bely and wrong me,
nd may ſay what they liſt, being Three
One; methinks *H. W.* ſhould not much
iſpute that way of Arguing, having ſuch
Example for it in his Book, from his
wn Wife, in the Page before cited: But
abhor ſuch ſorry Shifts, and ſhall produce
Witneſſes (under their Hands) preſent
hear and ſee what paſſed betwixt the
id Three Perſons and me, in Number as
any, and as credible, to prove that they
ve indeed abuſed and wronged me in
any things, in their falſe and partial Re-
ion, Printed, and by them Atteſted un-
their Hands, and the double Number
what paſſed betwixt us, after we came
*Camſgill*, by which, and what follows, it
ll clearly appear. That Three Men met
that Evening about Sun ſetting, as I
s coming Home, having Three Perſons
Company with me, about the Third
t of the Way, betwixt my Houſe and
*dal*, who asked my Name, which I
dily told them, but ſo would not they
to me; and in that they ſay I own-
the Book, called, *An Old Apoſtate*, &c. is
feſſed, and that I profered then, that any
t were really doubtful of my faithful
anſcribing out of thoſe Papers, what I had
therein

therein Printed, ſhould read thoſe Papers a
large, declaring their Doubt therein, an
diſcovering who they were; and thereup
on both my ſelf and others of the Compa
ny, as being but reaſonable, urged th
Knowlede of their Names and Habitation
which they wholly refuſed to do; furthe
then that they were of *Cumberland*, nea
*Carliſle*; for all which, I might notwith
ſtanding have ſought them long before
had found them, if I had occaſion ther
fore.—Might not I now appeal to ever ju
dicious Reader, whether I had not had juſti
able and good Ground to have denied the
Three Perſons the Reading the ſaid Pape
at large? For theſe Reaſons, *Firſt*, Bein
Strangers, concealing their Names, or an
certain Place of their Habitations, and
they had been ſuch, as having the Pape
delivered, had rode away with them
where might I have found either Papers
Perſons? But perceiving they were n
ſincere in their Pretences, but had ſom
Siniſter Deſign, was willing to prevent the
thereof, as much as poſſible; I profered
they would go back, they ſhould, if th
would be reaſonable, read the ſaid Pape
at large, which I had taken what I h
Printed out of: And whereas the Thr
Men further ſay, that I denied them
read the ſaid Papers at large, though th
profered one of their Horſes for Sure
that they would deliver them again, whi

I ſ

ay is falſe; for though I might, I ſuppoſe, the reaſon above have been excus'd, at leaſt ſuch a Denial, yet I proffered the Rea- ng of them (on more reaſonable Terms n they tell of) at large in their own nds, provided that we might firſt com- e what I had taken out of thoſe Papers d Printed in my ſaid Book, with the d Papers, having them both preſent, and o ſeveral Witneſſes to hear whether I d in any reſpect wronged the Senſe of oſe Papers, by any unfair Stops or Breach- or adding any thing thereto; for which an freely ſubmit to the Judgment of all neſt and unbyaſſed Perſons, whether rein I deſired ought but reaſon, inaſ- ch as they were Strangers, concealing ir Names and certain Place of their Ha- ations, and at laſt alſo refuſed this rea- able Way of Comparing; for after ſuch mparing, as above-ſaid, having Evidence ough preſent, I did neither fear nor e, if that they had torn or taken the ers away: But without ſuch Comparing, w could any Perſon, though preſent, e known or been capable of telling ei- r what ſuch Papers they were, or whe- r I had been juſt, or the contrary, in at I had taken out of the ſame Papers Printed? So that I leave all juſt Men judge, whether what I inſiſted on, was more than what was both ſafe and reaſon- ; and alſo, whether it did not demon-

ſtrate,

ſtrate, that the ſaid Three Perſons had ſ
other Deſign, and were unreaſonable i
fuſing Terms ſo reaſonable, and den
to accept thereof, and immediately th
upon (and not before) began to qu
whether the ſaid Papers were the Origi
or no? To which, I preſume I was
bound further to anſwer, than that t
were the very ſame Papers, out of whi
had taken what I had Printed in my
Book; and whether Original, or Co
that which we would ſtand by to be
very ſame, as to Matter and Word
that *H. W*'s. Wife had before Four Wit
ſes owned to be her own Hand-Writi
Yet about this, they have related a l
confuſed Story, and has framed Queſti
and given Anſwer, in my Name, off,
on, too and fro, to faſten Contradict
upon me, and render me rediculous: A
I had ſaid, I knew it to be a true Co
yet never had the Original, and after
I ſaw it; and then idley query, wh
was that let me ſee it, and durſt not t
it in my Hands? Thus deſignedly abu
me, with things of their own feigning
alſo, they in their Scoffing-ſtory, about
putting off my Feigned Humility, and
Preaching-Garb, and Cocking my Hat,
looking more Martial; which are all
them lying taunting Stories, by themſe
invented, to redicule me, and enlarge
Number of the Lyes and Lines; for
kno

own to all the Witneſſes then preſent, ſe-
al of whoſe Names are after given, that
id not at the time of their ſtay, change
part of my Garments, except my Hat
a little Cap, in which, by Candle Light
etime I uſed to Read and Write; and
reaſon of that change then was, becauſe
as then grown Dark, and ſeeking thoſe
ers out by Candle-Light, the Candle
like to faſten upon the Brim of my
, ſo put it off, and put on the ſaid lit-
Cap: So could not Cock my Hat, as
falſly and ſcoffingly ſay, not having
on; and that a little Cap ſhould make
look more Martial than my Hat, is
the reſt of their Rediculous Stuff, of
king my Hat, when at that time I had
one on. Thus much I have ſaid to ma-
how falſe, fooliſh and idle their Ar-
ents are, in many parts of their Rela-
of Matters that paſſed betwixt them
me at that time: So that every im-
ial Reader may ſee how they deſign to
e me, and how full of Wrath and En-
they were then at that very time
ether they miſſed of their deſigned End,
hat elſe, I ſhall leave) their very laſt
ds at our parting that Evening did de-
ſtrate, which were, That I had better
bit off my Fingers Ends, than to have
ten that Book, called *An Old Apo-*
&c. in which Wrathful Temper they
away, and ſo we parted: And where-

as

as they further ſay, That I called at an O
Hall that Evening, as they and I were co
ing to *Camſgill*; and in a little time after
ſo calling, came Two Men to *Camſgill*,
if to daunt them, *&c.* who asked if th
had the Biſhops Authority, to ſearch
Papers, *&c.* To which, I ſay I ſo call
and the Two Men came to my Houſe
true, but that with any deſign to da
them is falſe; and good reaſon I had
have Evidence by me, having to do w
ſuch Strangers, as would not diſcover th
Names, or certain Place of Habitatio
and whether thoſe Two Men asked
ſuch Queſtion, about the Biſhops Auth
ty, or not, I do not remember, neithe
it material; but if any think it is, and
ſire further to be ſatisfied therein, the
Two Perſons themſelves are ſufficient
able to give Anſwer thereto, who are
of account in their Country, and of
tainted Repute and Credit among t
Neighbours, and by Profeſſion, Membe
the Church of *England*, and therefore
be more effectual Evidence for me i
the matters they heard paſs betwixt
Three Men and me at that time; who,
perſwaded, will be ſo juſt to their Kn
ledge, and both Parties, as to be im
to any that may enquire of them, in gi
a faithful Account thereof; which ſaid
Men at that time, did reprehend the
Three Men, for not only abuſing me,

their Unreaſonableneſs in refuſing ſo reaſonable a Proffer, as to read the ſaid Papers in their own Hands, being firſt compared, as aboveſaid, and did blame me for humouring them ſo far, as to grant them to read, except they would firſt have ſubmitted to reaſon, in diſcovering their names: In ſhort, I do freely ſubmit to the account that thoſe Perſons may further give, being by any Perſons required thereto, whom may be found at the Old Hall the Three Men ſays I called at, being Dwellers there.

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*Now follows a Certificate of Three Perſons preſent with* T. C. *and the ſaid Three Men, ſent by* H. W, *all the time that the ſaid Three Men and* T. Camm *were together; ſo Eye and Ear-Witneſſes of all that paſſed betwixt them at that time.*

WE whoſe Names are under-written, having ſeen a Relation in *H. W*'s. ſecond Book, under the Hands of Three Perſons, by way of Dialouge, of what (as pretended) paſſed, or was diſcourſed betwixt them and *T. C.* at that time of their being together; and we being preſent at their Meeting, and throughout the whole time, until their parting, and hearing and obſerving

obſerving the whole of what then pa
betwixt them, are engaged in good C
ſcience, and for Truth's ſake to ſay, T
the Relation given by the ſaid Three M
thereof, is very partial, unfair and falſe,
ſeveral matters therein, and that they
abuſe and wrong the ſaid *T. C.* thereby
many things, ſeveral of which is abo
mentioned and detected: And furth
whereas they would charge the ſaid *T.*
with breach of his Promiſe, in refuſing
denying them to read the Papers at Lar
out of which he had taken what he in
Book had Printed: We do further Teſti
that the ſaid *T. C.* did freely profer th
over and again, ſeveral times, to read th
in their own Hands, having the very ſa
Paper then in his Hand, after firſt compa
ing them with what was Printed in his
Book, which we ſuppoſe will by all imp
tial Perſons be judged but reaſonable
*T. C.* to inſiſt upon, ſince they refuſed (
ing by ſeveral preſent urged thereto)
declare their Names or Habitations;
ther then, that they were of the County
*Cumberland*, and near *Carliſle*; which to
near *Carliſle*, we ſince underſtand is fa
for all, or moſt of them live many M
from *Carliſle*, tho' in the County of C
*berland*; and further, that they refuſe
Compare, as above-ſaid, which we ju
to be altogether unreaſonable in them, ſi
that they then alledged, that they dou

*T. C.* his Honesty, in taking out that
rt of the said Papers, by him Printed;
omparing being the only way to under-
nd that, endeavouring to divert the Com-
ny by trivial querying, whether they
re the Originals; to which they were
swered, That whether Original or Copy,
y were the very same, both as to
ords and Matter with what the Wife of
*W.* had owned to be her own Hand-
iting; then in an angry fretful Humour
reatning *T. C.* they rode away: Witness
r Hands, this 12*th* Day of the 10*th*
nth, 1700.

*Richard Skyring,*
*John Skyring,*
*Ann Camm.*

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NOw Reader, having I hope, in a mo-
derate and Christian Way, not
itating my Opponent in his base and
ffing Reflections, examined the Certifi-
e, that *H. W.* in his Book has produced,
order to invalidate his and Wife's Pa-
rs, and to prove them Spurious and For-
y, and me to be guilty of Breach of
omise, which is the Two Main Pillars,
on which the whole Book stands and is
held, and being broke and laid aside,
e whole Building falls and comes down
gether; how far what is said is sufficient
reto, I leave to all impartial Persons to

judge, having, as above-ſaid, proved, th
the Papers were owned to be the Han
Writing of his Wife, by her ſelf, and wh
I Printed out of them very fairly Tra
ſcribed, without altering the Sence there
by any Addition, or unfair Stops, or Breac
es by me made, and that the Miſtake,
to the Figure of 7 inſtead of 6, in t
Date thereof, was not mine, but the Tra
ſcribers of the Copy ſent to me, and th
I profered the Reading of thoſe very P
pers (out of which I had taken wha
had Printed) at large in their own Han
upon reaſonable Terms; ſo that no F
gery, nor Breach of Promiſe lays at t
Door: I ſhall proceed to examine ſome P
ſages, as they lay ſcattered in his Book.

In *Page* 9. *H. W.* or the Author of t
Book, that is Subſcribed by him, calls
ſaid Papers, owned by his Wife, to be
own Hand-Writing, as above-ſaid, hor
Forgery; and in *Page* 10. his Wife ſai
or ſome in her Name, *That there muſt
Forgery in it*; and in *Page* 18. *H. W.* ſa
" Now may I not fairly ſay, the Con
" ſions are Spurious and Forged; nor i
" a Wonder that Quakers ſtick not at
" Forgery, *&c.* In the ſame *Page* af
tauntingly calls me, *Sorry Man, the Con
ſions on 74, are groſs Lyes and Forgery,*
In *Page* 19. *Thoſe non-ſenſical and Spur
Confeſſions.*

To all which, in ſhort I ſay, that in *Page* the *Firſt* he ſays, That his Wife was perſwaded to write Two or Three *Words*; ſo by his own Confeſſion (in Contradiction to his All horrid Forgery) it's not All horrid Forgery, his Wife at leaſt was perſwaded to write Two or Three Words; and his Wife in *Page* 11. ſaith, "I wrote what "ſhe (meaning *M. B.*) gave me in, ſome-"what like what is contained in the be-"ginning of their Printed Paper, but not "half ſo much." So that the greateſt part or half thereof is confeſſed to be by her written, ſo no Forgery of mine, or the Quakers: But how comes ſhe to remember that it was like what was Printed, or not half ſo much as was Printed, or that it was not all that was Printed? Since ſhe preſently tells us in the ſame *Page*, That what ſhe writ ſhe cannot remember, being ſo long ſince; and further, At that time might not be like to ſtick to ſay what's there ſaid of Quakeriſm; then pray where's the horrid Forgery, this great Noiſe is about? For it's behind time to believe now, that to be horrid Forgery of me, or the Quakers, which ſhe has before owned and confeſſed before ſo many Witneſſes to be Written by her, and her own Hand-Writing; ſee *Old Apoſtate*, &c. *Page* 9. alſo what's above taken notice of relating thereto.

In *Page* 2. *H. W.* ſaith, "The Three "Women were Right Quakers, as ſhall ap-

" pear, and *T. C.* (ſaith he) ſaith, " A
" the Quakers are in Unity, acted by o
" Spirit, if the Conſequence pinch hi
" let him thank his own Logick; ſo ſai
he, " I find the Women to ſpeak Ly
" and Blaſphemies, and he from the ſa
" Spirit vindicates them.

I Anſwer, it will pinch him much hard
(than the Conſequence of the Quake
Unity will me) to make appear and prov
that I have in any reſpect Vindicated t
ſaid Three Women, either in Lyes or Bla
phemies, and now call upon him to pro
his Charge; 'till then leave it at his Doo
as a groſs Lye and Slander; and as hard w
he be pinched, to make them True Quake
whom the Quakers diſowned; the End
his urging them to be Right Quakers,
his Enmity againſt ſuch as are ſo, that
the Miſcarriage of them, he may abu
thoſe that are Innocent.

In *Page* 13. *H. W.* ſaith, " But it's
" known Principle of Quakeriſm, that t
" Great Teacher is the Light within eve
" Man, which they would ſupport by th
" perverted Text, *John* 1. 9.

This Text which he calls Perverted, is th
Teſtimony of *John*, a Man ſent from Go
to bear Teſtimony concerning our Lo
Jeſus Chriſt, as the 8 Verſes before do ver
clearly declare; and in this 9*th* Verſe ſaith
*That was the true Light, which lighteth eve*
*Man that cometh into the World, he that in t*

*Beginnin*

*ginning was the Word, and was with God,*
*d was God, and was in the Beginning with*
*d, all things were made by him, and with-*
*t him was not any thing made that was made,*
*whom was Life, and the Life is the Light*
*Men, and the Light ſhineth in Darkneſs, and*
*Darkneſs cannot comprehend it.* *John* a
an ſent from God declares him (*Chriſt*)
be the True Light that lighteth every
an that cometh into the World; and in
erſe 14. ſays, *The Word was made Fleſh and*
*elt among us, and we beheld his Glory, as*
*Glory of the only Begotten of the Father,*
*of Grace and Truth*; and in Verſe 17. de-
res him to be Jeſus Chriſt, by whom
ace and Truth comes; read the Chap-
to the 19*th* Verſe, and if *H. W.* or his
bettors will yet, notwithſtanding what is
d, call the Profeſſion of the Light of Chriſt
ithin (to be the Great Teacher, in a
unting manner) Quakeriſm, and *John* 1. 9.
perverted Text, to ſupport what he calls
akeriſm, I ſhall pitty his Darkneſs, that
ough the Light of Chriſt ſhines, to en-
hten and inſtruct him better, yet ſuch is
Obſtinacy, that he will not receive, nor
taught or inſtructed thereby; and what
ference or real Eſteem this Man has for
ly Scripture (notwithſtanding his Pre-
ces thereto) may be gueſſed at, eſpecial-
ſuch thereof as ſuits not his Humour, by
hat he ſays of *John* 1. 9. as being a per-
ted Text, and that it's Quakeriſm to hold

that Principle, that the Light of Chri
within is the Great Teacher of People
which Doctrine the Holy Scripture do
ſo plentifully confirm, that to cite all t
Texts in Holy Scripture, that do ſuppo
and confirm this Doctrine, would take
much time to Tranſcribe at large; but
ſhort ſhall recommend to the Reader t
following Texts, *John* 19, 20, 21. and
46. and 14. 26. and 15. 26. and 16.
8, 13.

In *Page* 4. he ſaith, "I charged him
"appear againſt the Truth, and an Inn
"cent People; to which I ſay I did
"and have before fully proved the ſam
But he anſwers to my ſaid Charge, and ſai
"I appeared only againſt my Bloody Acc
"ſers, and their Diabolical Revelations; a
then Queries to abuſe me: Are theſe Inn
cents, and this his Truth?

To which I ſay no, they are not, it's
groſs abuſe of me to inſinuate, and he
altogether inexcuſable therein, ſince in
ſaid Former Book I have in that clearl
diſowned the Proſecution of them he c
his Bloody Accuſers; and alſo told hi
that if he had only appeared againſt the
and made them his Mark to ſhoot at,
ſhould never have taken notice of his
Book; but inaſmuch as it was his Deſign
ſmire at the Principle of Truth, and Inn
cent People, through their Sides, or M
carriage, therefore to clear the Truth, a

Innocent People, both from the Wo-
ens Miſcarriage, and his Abuſe, was my
ly Concern, in that my Book, called
*Old Apoſtate*, &c.

In the ſame *Page* he ſeems Hot and An-
y at me, for telling that his Wife was Preg-
nt before Marriage; and falſly ſays, I did
in a very ſlanderous and abuſive manner.

*Firſt*, I deny his Charge, as Slanderous
d Abuſive; for he gave me juſt occaſion,
pretending to ſuch Perfect Innocency,
d that the cauſe of his and his Wife's
ling away, from the People called Qua-
rs, was their Erroneous Principles, and
at Diſcord and Jarrs they found among
e ſaid People called Quakers; at once, as
were, to make a ſubtil Cover, both for
eir falling away from the ſaid People, and
eir Uncleanneſs, which was indeed the
ue and only Cauſe of their falling away
om that People; and therefore I men-
oned it, with their Acknowledgments
ereof, out of their own Papers, which
w in the ſame *Page* he confeſſeth, in the
llowing Words: Saith he, "As to that
great Iniquity I never denied or excuſed,
but freely confeſſed the very firſt time I
was told of it, which was but one Day
before our Marriage, &c. ſo that I Pub-
ſhed but what he now confeſſeth, and ſaith
did the very firſt time he was told of it;
ither did I Publiſh it in any ſuch ſlande-
ous or abuſive way, as he now inſinuates,

which is his Slanderous Abuſe of me, t
to demonſtrate that they were not
perfectly Innocent, as he ſaid, and tha
was the ſame great Iniquity, that was
Ground Cauſe of their falling from the Pe
ple, that for ſome time they had walk
among, under the ſame Profeſſion; for
the ſame *Page* doth he further ſay, " N
" did you caſt us out at laſt, but we
" you: Well if I ſhould grant that they
us firſt, yet it was upon the very ſame
caſion of their great Iniquity, or Uncle
neſs, and it was that which caſt them
from amongſt us; ſo that what need h
we to do more in that caſe, ſince they
us thereupon, and fell in with others up
that occaſion; for if they had continu
amongſt us, under the ſame Profeſſion, b
ing guilty of ſo great Iniquity and Uncle
neſs, we ſhould then have been under
greater neceſſity, for the removing of Sca
dal from our Society and Profeſſion, to c
them out by a publick Denial of them, u
til we had been ſatisfied of their hearty a
unfeigned Repentance.

But inaſmuch as he would inſinuate
the next following *5th Page*, " That the Qu
" kers never denied or diſowned them f
" that great Iniquity, but that they firſt le
" us, &c. I ſay if it had been ſo as th
left us upon that occaſion, and joined wi
others, that as above-ſaid we were not u
der the ſame Neceſſity of Publiſhing o
Denial

enial; and if they did know or appre-
end they were not denied of the Quakers,
en why did they in their Papers ſay,
We do acknowledge and confeſs, that
we have been ſo grievous a Burthen,
and a Shame to you, in giving ſo great
occaſion to the Enemy, *&c.* beſides you
were even pricked to the Heart for us;
now we are unworthy, and alſo aſhamed
to come unto your Congregation, or in-
to the Aſſemblies of Friends, thoſe which
we have ſo grievouſly ſinned againſt, *&c.*
we intreat you, if you can find ſo much
Favour and Love in your Hearts towards
us, as to receive us into your Congre-
gation, if it be but into the Entry of
your Houſes, where you meet together
to wait upon the Lord. Thus far out of
of their Papers, ſee *Old Apoſtate*, &c.
7. Now if they knew not then that
Quakers had denied them, then why did
beg and intreat Admittance, and to be
ived again into their Meetings? And why
they look upon themſelves ſo unworthy,
were as *H. W.* falſly now ſays, That
might long enough have ſtayed among
Quakers, without Reproof? But what
not that Tongue ſay that's full of
ice.

nd in the ſame *5th Page* he ſays, " They
ever denied us, 'till long after we had
enied them, nor ever told us they de-
ied us 'till now in Print, nor was it

" then

" then as he ſays ( *meaning me* ) for
" afore-ſaid Scandal, but upon the Th
" Womens Revelations.

To which I ſay again as above-ſaid, W
then did they deſire and intreat for an
mittance and Reception into the Meeti
of Friends, if they did not know or
prehend they were denied or out of Co
munion with the People called Quake
For it's a piece of Non-ſenſe for any to
or intreat Reception into the Commu
or Fellowſhip they are in: Ay, but ſays
We denied them firſt; but that I ca
grant, for their own Papers demonſt
the contrary: But that he ſhould have
hardened Confidence, to charge me
ſaying, That when they were denied
was not for the Scandal of their great
quity and Uncleanneſs, but for, or
the Three Womens Revelations: T
ſay is a great Untruth, and I do now ch
it upon him as a moſt ſlanderous Lye;
I no where ſaid, or had any occaſio
think or ſay ſo, nor did ever charge
with the Guilt of Murther; ſo could
pretend Ground of denying him or
for what I never charged them to be g
of; let him produce the Page and
of my Book, or elſe-where, to prove
I have ſo ſaid, elſe be aſhamed and la
Hand upon his Mouth for this his un
thy Dealing; who would think a Ma
his Pretentions would have ſerved me ſu

*Trick*, for to make way for other Baſe Inferrences? But I expect to find like again in ſeveral Places 'ere I have e with his Book.

n *Page* 6. he diſgorgeth himſelf as fol-eth, " But I am ſure, ſaith he, do what would among Quakers, I never met ith one Reproof among them; and that I was Fleſhly-minded, that proves not hat I was no Quaker, nor that *T. C.* not as Fleſhly-minded as I was: What o not the Quakers love Fleſh? What not Woman's Fleſh? Yes as much as any in he World; whereof I could give many inſtances in their Famous Preachers now ving; yea and make ſome merry (were ſo diſpoſed) with the Examples I had mong Quakers, which did me much urt; but that's needleſs in this Age, *&c.*

o which I ſay, it's an old Proverb, that Doers are Evil Deemers; and I fear he prove ſuch an one as meaſures other s Corn in his own Buſhel; ſays he, I er met with any Reproof among the kers; and yet in their Papers ſays, as re related, Now we are Unworthy, Aſhamed to come into your Congre-on; why ſo, ſay I? Why either Un-rthy or Aſhamed to come among them tolerates or winks at ſuch Uncleanneſs e was guilty of, while among them? y did they intreat to be received again, if as he, in Bitterneſs of his Enmity, would

would render them, if any would cr
him: But further ſays he, If I was Fleſ
minded, that doth not prove that *T. C*
not as Fleſhly-minded as I was; no ſa
nor that I am ſo; his Stile is Baſe and Sc
rilous, and his throwing Dirt backward
me will not ſtick, and his ſmiting Inſin
tion, "That the Quakers are ſo Fleſh
"minded, and that he can give many
"ſtances in their Famous Preachers,
"that the Examples he had among the Q
"kers did him much Harm. To whic
ſay it was the Saying of our Lord, to ſ
as accuſed, *Let him that's without Sin caſt*
*firſt Stone:* Yet though it belongs not
*H. W.* to throw firſt; but as he is ſo rea
and can do as he ſays, let him throw
and do his worſt; I not the Quakers
not his worſt, who beſides that Ton
that has Poiſon under it, will thus ſm
falſly charge and abuſe People; I call
Proof in matters of his foul Charge,
let it lay at his Door, as Wicked and Sl
derous; and his Falſe Inſinuation of ill
amples of Uncleanneſs, to leſſen or co
his own, do but rather demonſtrate,
he is guilty of that in a high degree;
only of that, but other Fruits of the Fl
to wit, Envy, Wrath and Cruel Malic
yet this is the Man that pretends not to r
der Evil for Evil, but in this his Book p
tends to keep under that Chriſtian Condu
as becomes his Age, and as one that ſhor
ſh

ll put off Mortality, and come to Judg-
ent; but nothing like it appears.

In the beginning of the ſame *6th Page*
*W.* ſaith, " That we ſhall ſhortly hear
him (*meaning* T. C.) ſay the Quakers
deny them too (*meaning the three Women.*)
I ſay then more unworthy and unfair Man
he, to ſay I juſtifie them ſo often as he
s done in his Book, and alſo charge the
akers with their Miſcarriage. In *Page* 7.
lays, " But ſince *T. C.* ſaith, all the Qua-
kers are in Unity of Heart and Spirit, if I
prove one Quaker Fleſhly-minded, he
muſt grant me they are all ſo.

To which I ſay, he has wronged my
ords and Senſe, by putting the Word
All] all the Quakers, ſaith he; The Qua-
rs ſaid I (not all the Quakers) as may
ſeen in the 19 *Page* of my former Book,
om which, if any where therein he has
ken his Charge, to make way for his baſe
ference, that if he proves one Quaker Fleſh-
-minded, I muſt make them all ſo; But
ſay he muſt ſtay his haſte, I am under no
ch Obligation, that I muſt grant his baſe
onclusion, upon his forging his [All]
t mine, a Crime hateful in a fair and juſt
pponent; but ſuch an one I find not my
reſent to be, who has not only once, but
any times play'd me ſuch Tricks; and
it had been ſo, that I had ſo expreſſed my
lf, as he would have me, his Concluſion
ill not hold, nor will be granted by me,

neither will he be excuſable from great U
worthineſs in his ſaid Concluſion, ſince
have ſo often and plainly told him in wh
it is that the Quakers Unity ſtands and
kept, *viz.* In walking in the Light,
which there's no occaſion of ſtumbling,
Holy Scripture declares, much leſs of falli
into Uncleanneſs.

Again in the ſame *7th Page*, he ſai
" Obſerve that my falſe Accuſers (*mean*
*the Three Women*) " with whom alone w
" my Battel (unleſs *T. C.* will ſay the Qu
" kers were on their ſide) he calls Follo
" ers of the Lamb, *&c.*

To which I ſay, I can by no means gra
him, either that all the Quakers were
the ſide of his falſe Accuſers, as he ca
them, nor that I call them Followers
the Lamb, and now call upon him to c
the Place and Page of my Book, in whi
I have ſaid either; but he knows he cann
but quite the contrary, *viz.* That the ſa
Three Women he calls his falſe Accuſe
were from the very firſt diſowned in the
Proſecution of him, by me, and all oth
Quakers that I know of, and that the Proſ
cution of thoſe Three Perſons againſt hi
proceeded from an ungoverned Zeal, and A
horrence of his great Uncleanneſs, and
where that they were Followers of t
Lamb, that I attributed to the Innocen
that he Battelled with in his ſaid Book; ſe
my Book called *An Old Apoſtate*, &c. an
the

hen my Reader will ſee what an unfair,
ery confident Man, I have to deal with,
ho dares ſay, I ſaid what he cannot find
r prove I have ſaid, and then will venture
o ſay it for me, as he has done in this and
me other matters, to make way and fix
lander upon me.

Having in this, and the Following Page
eſtowed a deal of his common Rhetorick,
nd ſhewed his Nature, by his ſcurrilous and
ll Names, as Venomous Man, rivetted to
is Confidence, Raſh Man, and the like;
He charges me with a Miſtake, in grave-
ly reciting, as he ſcoffingly ſays, the Te-
ſtimony of I. N. as if it had been Dr.
*Gilpin*'s; I ſhall recite that Paſſage which
in the 12*th Page* of *H. W*'s firſt Book,
e therein giving an Account of his Pro-
eedings at Law againſt the Three Women,
nd of ſeveral that came for Evidence be-
re the Jury, then empannelled, to en-
ire into Matters of Fact; and then na-
ing Two, he ſays, "After them *John*
*Noble* (who was Deacon of that Church
I had left, and now returned to again,
Dr. *Gilpin*, now of *Newcaſtle*, being then
our Miniſter, in the Pariſh of *Grayſtock*)
declared his Acknowledgment, being as
much concerned as either of the Ju-
ſtices, *&c.*

Now let the Reader judge, that if it be
Miſtake, as he ſays, his impertinent bring-
g in Dr. *Gilpin* led me into it; imperti-

nent I ſay, if he intended not him as
the Evidence declared, being that othe
wiſe there was no pertinent Cauſe to me
tion Dr. *Gilpin*; ſo that perhaps one mo
quick-ſighted than I, might have miſtake
one for the other, he having jumbled the
together in one Parentheſis: However,
he will have it to be a Miſtake, I ſhall n
ſtand by it to juſtifie it, nor ſhould hav
done if it had been greater; for beſt on
it's but at moſt a Miſtake in matter of Ci
cumſtance, not of Fact, as to the Evidenc
it's but taking the Evidence or Teſtimon
of the Dr. for the Deacon, both of o
Church; and what I retorted upon th
Teſtimony given, *viz.* that *H. W.* w
accounted a very faithful and juſt Ma
and that for a long time he had experience
him to be ſo, I ſay I having in my Anſwe
thereto, in *Page* 26. and elſewhere, clear
proved the ſaid *H. W.* to be a very unju
and unfaithful Man (to his firſt Wife a
leaſt) will juſtly ſtick upon the Deacon
if the Dr. be clear, who *H. W*'s. Wife ſay
wrote down all Matters, as they were tran
acted, as appears in my former Book; ſ
being jumbled with the Deacon, as above
might be ſuppoſed to be the chief Evidence
the Judgment whereof I leave to the un
derſtanding Reader, and proceed.

In the latter end of the ſame *Page*, and
beginning of the 9*th*, he appears hot and
angry at me, becauſe I did query in *Page* 14

" Who

Who that was that he means, that he ſays thoſe Women charges him to be guilty of the Death of, or with other Murthers, and that I gather from that, that this may be his firſt Wife, who died ſuddenly. To which I ſay, I did not ga-er from what he ſays there, but query on who it was he meant, whether his t Wife, or who elſe? And as to my ords of her ſudden or ſurpriſing Death, y have not ſo much Relation to time, as e following Matters of their Circumſtan-declare; ſhe dying in that very time, en he had his other Woman ſo very big h Child, that ſhe was delivered about Weeks after: This looks ſurpriſing and lden in this Senſe, and might be ground that Jealouſie of Wrong; whether he guilty or no, the Lord knows; and I ve not, nor ſhall charge him in that tter: But,

In the ſame *Page* he further ſaith, " By the Good Providence of God, Two Women are yet alive, who attended my Wife all her laſt Sickneſs, Night and Day, and can Teſtifie ſhe lay very Sick Three full Weeks that time, before her Change; n ſaith he, " Is that a Sudden Death? I ſay yes, it may be ſo accounted in the nſe before ſaid, under the Circumſtances and his other Woman ſtood in, that ſhe uld Die ſo ſuddenly, that they might together, *&c.* And to what goes before,

it was well ſo far, that if he ſay true, th
he was ſo kind to his Wife, to give h
that Attendance in her laſt Sickneſs, that
tells of, ſince he has ſo far declared himſe
unkind to her in a near reſpect, the Con
deration thereof brings up the Old Prover
*Kill with Kindneſs:* But be it what it w
I fear that his Word of it, will be no mo
worth, than he ſays a few Lines befo
mine is, 'till he produce the Names of
Two Witneſſes, that ſo ſuch of his Neig
bours as have entertained any ſuch Jealouſ
might be ſatisfied in the Evidence and Cre
of his Living Witneſſes, if he have ſuch; a
'till then I leave the Reader to judge, as
reaſon he thinks fit.

And for what he ſays of *M. Dawſon*,
*M. L.* in that ſame *Page*, I muſt tell hi
I cannot yet retract what I ſaid of him b
fore, in my firſt Book, *viz.* That what
ſaid of her, that ſhe ſolicited him to Mar
her, *&c.* under the Circumſtances that he th
ſtood, having her own Siſter big with Chi
his firſt Wife not dead 'till it was ſo, loo
like a great Lye; and if it was ſo, ſhe m
be mad, or greatly infatuated, to prove t
laſt. Concerning her, he ſays in the ſa
*Page*, both *B. C.* and I ſay ſo; to which
this place, I ſhall only make this uſe of
That if I ſay ſhe was Mad, then it cle
me of juſtifying the the mad Actions a
Revelations, as he calls them, and leaves
Contradiction at his Door, who ſays I juſti
the

em therein, by my Arguments; and inaſ-
uch as he ſtands to what he before charged
D. with, and aggravates his Charge with
uch more that ſhe ſhould ſay in that mat-
r; ſhe being living, and being her Concern,
hall leave it to her, leſt he ſhould pervert
hat I do in a juſtifiable caſe, to the juſti-
ing her in ſuch things, that I have not,
r never ſhall juſtifie her in, as is moſt com-
on with him to do.

In the ſame *9th Page*, is that he ſays,
at my great Cry againſt his Teſtimony is,
That he and his Wife, under their own
Hands confeſſed the very ſame thing that
the Women accuſed them of, and that
this I harp upon, over and over; here's
*Goliah*'s main Strength, and here, ſays he,
he will fairly encounter me, *&c.*

To which I anſwer, that he ſtumbles at
e Threſhold, at his very firſt Entrance;
charges me but falſly, with ſaying, that
and his Wife had confeſſed what the
ree Women charged them with, under
eir own Hands; but tells not when, nor
here I have ſo ſaid, nor indeed is like, be-
uſe I never ſaid ſo: What ſort of Character
ſerves this Man, that hath this Confidence
charge ſo poſitive an Untruth upon me?
this his fair Encountring, which but even
w he promiſed? What then is unfair and
l, by this way of Falſhood he will never
t Honour, nor Repute; let him encoun-
r while he may, let him ſtay 'till he has

proved me to ſay what he has charged
to ſay, then proceed to encounter as
or foul as he will; 'till then let his
and unfair Dealing with me ſtick as an
famous Character upon him.

In *Page* 21. *H. W.* having therein,
the *Page* next before, labouring to incite
unwary Reader, " That the ſaid Th
" Women were not really denied or
" owned, for their Proceedings againſt hi
" by the People called Quakers, and
" charging me with abetting the ſaid Th
" Women, *&c.* To which I have befo
I hope, ſufficiently ſpoken to, to the Sat
faction of the impartial Readers; and af
having beſtowed upon me ſome of his co
mon Rhetorick, as " Fraudulent ſhuffli
" Fellow, bids me ſpeak, if any Shame
" Honeſty be left, and the like; he Queri
as followeth, " Was there ever any viſib
" Act, whereby it can appear, that t
" Body of Quakers,—or the Quakers
" that one County of *Cumberland*, diſlike
" or diſowned them to this Day? D
" they not ſtill make uſe of *M. L.* to he
" to make this Anſwer of *T. C.* to m
" Book; nor doth ſhe think her ſelf di
" owned or cenſured by them, nor that ſ
" deſerves it?

To which I anſwer, it's his part firſt
prove, that either the Quakers in genera
or the Body of them, or the Quakers
that County of *Cumberland*, did ever ow

e Three Women in that their Profecution
f them, as guilty of Murther, ſince he
s charged them all, or many of them,
his firſt Book, and I did thereupon in my
nſwer call to him for Proof of his Charge,
om ſome then living, in which Caſe he
s mentioned only Two Perſons; and who
ey are, and what may be ſaid of them,
it's place will follow. Now I ſay, as
firſt charged the Quakers, at leaſt many
them, to own the ſaid Women, and has
ly mentioned Two; why may it not be
ſonable to ſuppoſe he knows no more
own them, and that all the reſt are ſuch
may have denied or diſowned them,
ich will prove many, and far out bal-
ce Two he produceth? If it were fair
an Opponent, to inſiſt upon the Proof of a
gative, as he doth, ſince there are many
ndreds of thoſe People in that one Coun-
of *Cumberland*; and for what he queries
ching *M. L.* I ſay nay, I did not make
of her, to help to make up my Anſwer
any reſpect, nor any for me that I know
; nor had I any Conference with her, or
her after *H. W*'s. firſt Book came to my
nd, until I had anſwered it, and the An-
r was Printed. And further I ſay, that
knows and thinks her ſelf diſowned,
cenſured by many of thoſe People, and
ave heard her ſay ſo much; but whe-
r ſhe thinks her ſelf deſerves it, or no,
ave to her to anſwer.

I now

"I now come to take notice of th
"Two Persons that he in the 22d Page
"his Book names, to have owned the Th
"Women in their pretended Revelati
"and Prosecution of him; the first
"*R. Atkinson*, whom he calls one of my W
"nesses, who he saith owned both th
"Revelation and Prosecution sufficien
"as I understand him by what's rela
"above; that's one, says he.

To which I say it's true, he is one
him named, to be one that owned, as abo
said, as he says; but who will trust him
either, that *R. A.* has so sufficiently own
them, or that he rightly understands w
he says is related above, or indeed can
what he means by above; for what I f
above relating to *R. A.* in that matter,
in the Page next before, and is thus in
own Words, without any Proof that I f
viz. And *R. Atkinson*, says he, owns
Propheteſſes as such, to be Persons fear
God, to whom he reveals his Secrets;
but when, or where *R. A.* so owned the
or Proof thereof, not a word, but his
so; who has already been found too of
not to be trusted; so that what he bri
to prove *R. A.* to be such a one,
that he has above charged *R. A.* to be s
a one, that owned the Three Women,
above-said: Is this like Reason in an O
ponent, to prove one Charge by anoth
both his own? I believe both false, a

t *R. A.* if I had Opportunity to ſpeak
h him, will deny as falſe, and by him-
invented, to vent ſome little ſpleen a-
inſt the ſaid R. *A.* becauſe he is one of
Witneſſes to his Wife's owning thoſe
ers that now ſo pincheth: But let us
r who is his other, and how he intro-
ceth her; after he has called *R. A.* one,
goes on and ſays, as theſe were the Pro-
ers (meaning the Three Women) as
ſt of theirs are (meaning the Quakers)
goes on and ſays, " I'le name him ano-
her of that Sex, *Elizabeth Dawſon*, ſince
Married, who at the Aſſize, when the
Spirit ſhould have riſen, ſaid to another
Quaker, Ah we have a great Tryal to
Day, *&c.*
To which I ſay (letting paſs his Scoffing
roduction) who by what he has ſaid,
ows who this Woman is, or where to find
? What he tells us, I ſuppoſe, was either
iden or Widow-Name, but tells us ſhe
nce Married; but to whom, or whether,
where ſhe may be found, or by what
me to enquire for her, or where ſhe li-
, or of what Houſe, Family, Town or
untry ſhe then was, or now is, not a
ord, of which I ſhall ſay no more, but
ve the honeſt Reader to judge.
In *Page* 26. *H. W.* ſaith, " And this very
T. C. often intimates, that I may yet
prove guilty of what they (*meaning the*
*Three*

*Three Women*) " laid to my charge, a
" therefore quotes *Page* 2. of my Boo
" and goes on and says, that I say that th
(*meaning again the Three Women*) " wrong
" him not in the main.

Now Reader mark the Dealing of t
Man with me, and how dishoneſt he is;
he cites the 2*d Page* of my Book for Pro
that I have intimated, as above-ſaid; an
ſhall now give the Reader the whole in t
*Page* that has any Relation to what
charges me with, or from whence he mig
gather what he charges me with, wher
ſay unto *H. W.* thus, " For if thou had b
" thy Strength only againſt thoſe th
" nameſt, as Injurers of thee, ſince th
" miſſed in the Management in that th
" charge thee with, whether all true
" nor, we leave to him that knoweth
" things, and is the Searcher of all Hear
" yet I ſhould not have concerned my ſ
" on this wiſe; but finding that thro' th
" Sides thou endeavoureſt to ſtrike at Tru
" (againſt which thou canſt not prevail) a
" the Principle thereof, born Peſtimo
" unto by thoſe Innocent People called Qu
" kers, I proceed to take notice of t
" Book as followeth.

This is the whole of what I ſay in th
*Page*, relating to the ſaid Women,
what he charges upon me; the Subſtan
whereof is, that the Women miſſed in t
Management of what they charge him wit

whether true or falſe, I leave to him that weth all things, and ſearches the Heart, at all intimating that he may yet prove y of it all, neither that they wronged not in the main. What Vileneſs is it to abuſe? And what Confidence is it, ite a Page for Proof, that has no ſuch of in the leaſt? Who dare truſt a Man ceitful, and ſo void of honeſt Dealing? he proceeds in the ſame *Page*, and ſerves much like again, *viz.* nay ſo mad is he aning *T. C.*) in *Page* 28. that when I but thankfully adore the Patience and dneſs of God, that he calls this taking 's Name in vain; and ſays, " God will ot hold me Guiltleſs, I muſt expect yet ddenly to go down to the Pit, and my oſterity to be rooted out of the Earth. ſhall now, for the Readers Satisfaction, ſcribe what I ſay in that *Page*, relating y wife to his Charge to the full, which s followeth. " Let ſuch as name the oly Name of the Holy God depart from niquity, for he will not be holden Guilt- ſs, that taketh his Name in vain; tho' he ng ſpare, and his long Suffering be very eat, yet Tribulation and Anguiſh will the Portion of the Wicked; wherefore *H. W.* hear and fear, and not bleſs imſelf, that he has been ſpared to that ay, nor boaſt of his Poſterity; for the Vicked have been ſeen e'er now to ſpread orththeir Branches, like the Green Bay-

" Tree,

" Tree, and all things to go well with
" yet ſtands in a ſlipery Place, ſudd
" goes down to the Pit, and Baſtard-
" has no long or deep Rooting; neither
" Whoremongers, Adulterers or L
" have any Part or Place in the King
" of Heaven; but *Tophet* is prepared o
" for the Devil and his Angels.

is the whole Paragraph, and the whol
that *Page* he cites, that has any Relatio
his Words.

Now let the Reader compare, then ju
of the Sincerity, or otherwiſe of this
whether he is to be truſted; he ſays I
him ſo, and ſo, and that it muſt be ſo,
ſo, as above, in what he charges to be
Sayings; but I charge him no where,
cautions him moſtly in the Words of
Scripture, not to take God's Holy N
in vain, tell what will befall them that
I ſay, though the long Suffering of Go
great, yet the Puniſhment of the Wi
will come; caution him not to Boaſt,
the Wicked that Flouriſh ſtand in Slip
Places, and muſt Centre in the Pit;
Baſtard-Slips has not deep Rooting,
that Whoremongers, *&c.* have no Plac
Heaven, but elſewhere: Who would
thought that any Man of Senſe would
cited this *Page*, and the Words above, he
to prove his Charge? *viz.* That when he
but adore the Patience of God, that I
this taking God's Name in vain; and

I

y, that God will not hold him, that is, *W.* Guiltleſs, but that he muſt yet expect denly to go down into the Pit, and his erity to be rooted out of the Earth: It's and not I that makes the Application; if he think himſelf worthy of it, may it.

n *Page* 29. *H. W.* repeates his old falſe rge againſt me, in ſaying, that I ſay, *Three Women were Right in the main*, to e way for his foul Character of Front-Man; which I may juſtly retort upon , ſince he is ſo Diſhoneſt to charge me ften with what I never ſaid, but the rary, as above demonſtrated.

gain *H. W.* in his 30*th Page* ſaith, What ails *T. C.* to ſay they were Right the main (*meaning the Three Women*) nd all might have been proved had they ot miſſed their way.

o which I ſay, let the Reader now judge, ther I have not a frontleſs and a very ft Confident Man, that dare ſo often kedly ſay, I have ſaid what he can ne-prove, becauſe I have never ſaid ſo at but with the like Stuff he has abun-ly repleniſh'd his Book, and filled up many Pages to reproach me, which will upon himſelf.

gain in his 32*d Page*, he charges me *Subſcribing to* M. Langhorn's *Prophecies*, cites *Page* 28. of my Book for Proof: , ſurely this Man ſeems to be reſolved

to

to Abuſe and be Diſhoneſt; that 28th
of my Book in another caſe he has be
cited, and for the Readers Informatio
have Tranſcribed as above, in which
more will be found (if the Reader lo
back and obſerves it) to prove this his
cond falſe Charge, than there was to pr
the Firſt, and that's nothing at all: Bu
alſo cites the 30 and 35th *Pages* of my Bo
to prove this his laſt Charge, to whic
refer the Reader for further Satisfact
there being not any thing contained in
ther of them *Pages*, that can in any rea
able Senſe be thought Proof for his Cha
without his Perverſion and miſerable wre
Applications, or his ſaying (what he wo
have me ſay) in my Name, which is
commonly his unfair way of proving, a
apparent in too many things before touch

Again, in the Bottom of this 32d *Page*,
the 33d he ſeems to be full fraught w
bad Matter, heaping Lye upon Lye; bu
the moſt of them he cites no *Page* in
Book for Proof, nor indeed can. "F
"he ſays, I would be thought to diſo
"his Three Accuſers, but really owns the
"for he extenuates all their Faults, and
"lieves their Teſtimony againſt me,
"confirms it all the ways he can.
which I turn back upon him as a Slan
and a four-fold Lye: But he goes on,
adds, "Theſe Three Womens Revelatio
"which they call Divine, but I (*ſaith*

call Diabolical, he affirms (*meaning* T. C.) to be True and Right in the main; and then cites 2*d* and 3*d Pages* of my Book. which I answer, that if he mean by his words (they own) that the Quakers own, charge it as a gross Lye upon him; for contrary has been fully made appear: if by (his they own) he means the three Women own to be Divine Revelations, what have, we or I to do with that, let them answer for it; for I am sure the Pages my Book he cites therefore, will not prove we own the Three Womens Revelations be Divine, neither that they are True or ght in the main. In those Two *Pages* I do n Divine Revelation, according to Scripe, and prove the necessity of it by Scripe (*viz.*) That none knows God the Fa- but the Son, and he to whom the Son eals him: Was ever Man so wild and wide m Truth, to infer from hence, that I n the Three Womens Revelations hereby be Divine? And it must be upon this, if thing in those Two *Pages* (as the Rea- may clearly see if he will read them) *H. W.* bottoms this his false Charge to Shame: And what he says I own to be e or Right in the main, is the repeating his old Lye, which shews him to be both y Wrong, Unfair and Dishonest in the in, who has the Confidence thus to father es upon me.

He goes on in the same 33*d Page* to cast th and vomit his Lyes, as we say, Thick and

Threefold; for *Friſt*, he poſitively ſays, "
" own the ſaid Three Women: 2*dly*, A
" that I plainly Eſpouſe their Cauſe, as R
" did: 3*dly*, That they did not Wrong hi
" 4*thly*, And that I call them Followers
" the Lamb and Innocents. To all wh
I ſay, they are a heap of Lies, and that wh
he can never prove; and it's much that
has not as before in like Caſes has done,
cited ſome Page of my Book to prove, w
indeed the Pages ſo cited being exami
prove no ſuch thing, and I do Charge
with four down-right Lies, contained ab
in about three Lines, taken out of the
33d Page of his Book. But he goes on,
the height of his Mind, and in a light Sco
way ſays, " This Northern Hector d
" not deny it roundly: But what he m
by his (it) I know not, except the T
Women's pretended Revelations; and if
" How comes it to paſs now, that he ſe
" to Flag in what he has charged me ab
" that I Eſpouſe their Cauſe, juſtifie t
" by all the Means I can, call their R
" lations Divine, them Innocents, and
" Lambs Followers, *&c?* If all this be
then, ſure I have dared to own them rou
ly; then why doth he ſay I dare not
it roundly, this interferes and contra
what he has before Charged me with,
there's good Reaſon for it, becauſe he
charged me falſly with Things that I n
ſaid or thought of the ſaid Three Wo
their pretended Revelations and Proſecu

him; but if I be ſo timerous, doubtful and ful as his Words import, then why calls me Northern Hector, is that proper to a ward, or fearful Perſon, but when the Sto-ch's too full, ſuch as is uppermoſt comes whatever it be.

In the ſame Page *H. W.* ſays, " I never ſaw any Sign but in Two Perſons of their denial of them (meaning the *Quakers* deny-ing the Three Women) and that doubt-fully."

To which I ſay, be it ſo, that he has but it in Two Perſons, and that doubtfully, may prove as Poſitive as the Two that he gs for Proof, that the *Quakers* owned them; I have obſerved in this Page, that the One hem has denied to *H. W*'s. Wife, that he ned the Three Women; and for the other, ver ſhe be found out (which I know not n or where) probably may prove no more tive in owning, but as doubtful as the o that gave Signs of diſowning, ſo that I bt not but the Judicious will Judge this own Teſtimony of diſowning, will over ance what he offers for owning.

am now come to his laſt Page, where I him end as he began, for I Charge him e again with the repeating of two of his ner falſe Charges and Lies, *viz.* That we thoſe Three Women Prophets, to whom Lord reveals his Secrets, and the Lambs lowers, which I turn back upon him as derous, till he prove them; what elſe he rged me with in that Page, being ſpoken

to, and cleared before, I ſhall not there
again take notice of, but leave to the ho
Reader to Judge, wherein he has received
conſidered what's aboveſaid, relating th
to.

His concluding Words are, well, ſaith
Let him and them do next what they wi
hope I ſhall be able to bear all, and I thin
Write no more to unreaſonable Biggots
bear no Malice to them, but from their
ful and deep Diſſimulation, I truſt the Fa
of our Lord Jeſus Chriſt will always de
his afflicted and aged Servant:

To which I ſay, whether he do, as he
he thinks to do or not, yet I muſt tell h
that in Juſtice he is bound to clear himſe
thoſe many groſs Falſhoods, that he has ch
ed upon me above noted, and which I h
left at his Door, either by Proof thereof,
if he be an honeſt Man by a fair Retra
and Confeſſion, elſe (tho' he ſays he h
he ſhall be able to bear all) his Burden
not be very eaſie, neither will his ſlight
ſlanderous Taunt of calling us unreaſon
Biggots, excuſe him, for if it ſhould be gr
ed that we were ſuch, yet he ſhould not
that unreaſonable, as well as unchriſtian w
of Charging us with ſuch falſe and ſcanda
Things, which we deny, becauſe falſe,
call for his fair Proof thereof, will it be ſ
cient in this Caſe, to ſay I think to Write
more to unreaſonable Biggots, in the Eye
reaſonable Men; no, but will rather g
Ground that he bears that which he ſays

s not to us, *viz.* Malice, ſuch unfair
ling, of falſe Accuſing, commonly ſprings
n that evil Root; and which foul Fact of
Accuſing, and groſly Abuſing, I Charge
with (and that upon reaſonable Ground
bove to lie at his Door, and him to be
ly Guilty of) and in ſo doing, not to be
t he in Self-praiſe ſaith, He is the *afflicted*
*aged Servant of the God*, and Father of our
d Jeſus Chriſt, but in that Diſſimulation
he would caſt upon others, ſo at the pre-
I ſhall leave him, and what I have above
to the great and righteous Judge of all
gs, and to his Witneſs in the Conſciences
ll that may Read theſe Lines.

nd now ſhall proceed to ſay ſomething to
Nameleſs Publiſher, tho' therein I purpoſe
e very ſhort, for the Reaſons after given
ny Reader, *viz.* Firſt, He is a ſculking
en Adverſary, concealing his Name, and
eby takes the greater liberty to Abuſe, and
r that Character all wiſe Men will leſs
rd what he ſays.

*condly*, Becauſe I do preſume that all wiſe,
, unprejudiced and truly Chriſtian Men,
hat particular Perſwaſion or Community
ver, will with me be ready to grant, that
e Nameleſs Adverſary were truly Con-
tious in his doing; and that the People
d *Quakers* he thus traduceth, were indeed
t he tells the World they are, *viz.* Such
icked Generation of Deluders, deluded
neous Blaſphemers, deniers of the true

Chriſt of God, ſetters up of another Ch
yea, Chriſts; and that their main or g
Principle expoſeth them to the greateſt D
ſions imaginable, and that their Guide is
and uncertain, and that they deny the H
Scriptures, and the Ordinances of our
Jeſus Chriſt, with much more of that Na
that Time would fail me to mention,
would ſwell my Lines beyond what's a
propoſed: I ſay, that then this Man w
have no Reaſon to hide or conceal his Na
But as it would be not only a Good and C
ſtian Work, but alſo greatly profitable to
Souls of many, in cautioning and preven
them of being deluded, deceived, and b
won upon by ſuch wicked People and P
ciples, as he calls them, and alſo a very
nourable and Chriſtian Work, tending g
ly to the Honour of God, Advancemen
Truth, and true Religion, Suppreſſion
Detection of Error, and ſaving many a
from Sin; Then this Man could not in g
Conſcience hide himſelf, nay, good Co
ence, and the Premiſes aboveſaid, would
gage him with Heart and Hand above Bo
without fear of any Aſſault, Encounter or
poſing of himſelf; Truth, Faith and a g
Conſcience being Armour of Proof, again
the Aſſaults of Satan, whether People wo
hear or forbear, like the Servants of Go
old Time, that ſo he might be clear of
Blood of all Men, and every Man's Sin,
refuſeth to hear, may be and remain upon
H

Head, being so warned, then this Man would not be afraid to come out, and shew himself and Name.

But as it is otherwise with him, as will more fully appear by my Third following Reason, then can any such wise sober Christian Man take notice of his Work otherwise, but as the Fruit of bitter Enmity and cruel Malice; and that it has no other Tendency, but to make a Feast for Atheists, and the loose Irreligious, to ridicule Religion by the Lump, seeing Men so highly pretending to Religion, as this Man doth, yet in his Practice is so irreligious and unreasonable to smite, and vilely accuse others in the Dark, who will not or dare not come out to shew himself, and make Proof of his Charge, tho' over and over by the accused denied, and he urged and challenged to come forth to Tryal, as by what follows will appear.

*Thirdly*, Because he has before appeared to smite and Calumniate us in the Dark (with out shewing who he is, and his Name) in many gross Lies, false Charges, scandalous Practices before denied, and he called upon to prove them, and come out to Tryal as a Man with a Name, as will further appear out of the 32*d* and 33*d* Pages of my Book, call'd, *An Old Apostate justly Expos'd*, &c. The Nameless Publisher thereof, as justly reprehended for his Enmity, *&c.* to which I refer my Reader; yet for his better Satisfaction, I shall Transcribe Part thereof, that the Person I have to Deal with, and his unfair Dealing may be the clear-

lier manifested, which take as follows, *viz.*

" The Method I propose for Brevities sake, [illegible]
" first to draw a Catalogue, List or Schedu[illegible]
" of some of his downright Lies and fal[illegible]
" Slanders, as I find them packed up thi[illegible]
" and threefold in his and *H. W.*'s Book, a[illegible]
" leave them at his Door with some short R[illegible]
" marks sub-joyned; Challenge him; if [illegible]
" can or dare appear as a Man with his Nam[illegible]
" to come forth to the Vindication or Pro[illegible]
" thereof, till which I look upon my self, [illegible]
" ther on behalf of Truth, or the People[illegible]
" Own and Walk among, under no furth[illegible]
" necessity of Answering, which Catalogu[illegible]
" List or Schedule take as followeth.

And in the following Pages of that Boo[illegible] were particularly set down, and in the 49[illegible] Page were sumed up in the following Word[illegible] taken out of the 49*th* Page, *viz.*

" Thus have I gone through his Work,
" Charge him (meaning this Nameless Pu[illegible]
" lisher I have now to do with) with For[illegible]
" more gross Lies and great Slanders, som[illegible]
" of which are double, some treble, othe[illegible]
" fourfold, folded up one in another, whic[illegible]
" may perhaps double the Number, beside[illegible]
" what I have passed by, and looked over, a[illegible]
" of less Moment, or in some Degree relate[illegible]
" to what I have above taken Notice o[illegible]
" which I leave with him as a Mark of In[illegible]
" famy upon him, till he appear like a Man[illegible]
" and quit himself thereof, or else repent o[illegible]
" his Wickedness therein, *&c.* this out of my[illegible]
" former Book before named.

Ye[illegible]

Yet notwithſtanding he has hitherto had
nſelf, declined to come to Tryal in this
and reaſonable way, to ſhew himſelf or
me, and thereby to appear to Vindicate
Charges Above-board like a Man; but on
contrary, has in the ſame hidden manner
eared again without Name, to add more
Charges, which I now again complain
as unfair, unmanly, and unjuſt, and ſhall
e the Honeſt, fair and underſtanding Rea-
to Judge, whether in Reaſon he ought
any reaſonable Men to be looked on in a-
other Senſe, than an unfair Adverſary, de-
ning to Smite in the Dark, ſince he de-
es the Challenge to come to Light, and
it Honeſtly declare what, and who he

*Fourthly*, Becauſe now in his ſecond Appear-
e of being the Publiſher of *H. W.*'s ſecond
k, and in what he has writ therein, with
ect to Anſwer to what in my Firſt, he
Conceals his Name; and in the few
ings he is pleaſed to take Notice of, in the
t part is ſo Impertinent, ſo Unfair, and
r below the Part of an honeſt and fair
ponent, as by what follows, may more
ly appear to every impartial Reader, in
Noticing ſome Things in what he has
in Pretence of Anſwer to ſome of thoſe
ngs I charged back upon him as Untruth,
called upon him for the Proof of, as a-
eſaid.

The firſt, that I ſhall take Notice of, is ſome
of his Story in his firſt Book, relating to

*W. S.* which I queſtioned the Truth of, [illegible] called for his Proof, to which in his 37*th* P[illegible] he returns me this Anſwer, *viz.*

" It's enough for me to affirm it again, " further adds, let him take the Pains to " quire about, *&c.*

Now I ſay, let the Reader take Notice [illegible] ſort of an Adverſary I have to do with; [illegible] any thing of Reaſon appear in what he [illegible] for its altogether unworthy to be calle[illegible] Anſwer? How ſhall any Man be freed [illegible] the moſt vile and unreaſonable Slanders [illegible] upon him, if it be ſufficient in the Slande[illegible] and that in Juſtice is bound either to p[illegible] or confeſs his Wrong, to ſay as this unfair unreaſonable Man does: It's enough fo[illegible] to affirm again, and then ſend the Slande[illegible] to ſeek for Proof to prove the Slander ag[illegible] himſelf? Has the like of this Man been h[illegible] of to appear in Print before? Lucky M[illegible] he, may he ſay, in Concealing his Na[illegible] otherwiſe no doubt but he has ſo far exp[illegible] himſelf to be hiſſed and pointed at by all [illegible] ſonable Men, as one that declines all the [illegible] and honeſt Parts of a Diſputant.

In the bottom of the ſame 37*th* Pag[illegible] ſays to *B. C.* (whom elſewhere in his [illegible] thy taunting Spirit calls the *Briſtol Cock*) " And ſince the Evidence I refer him [illegible] " pleaſeth him not, I next refer him t[illegible] " Boys in the Streets. This is the com[illegible] way that this hidden Man takes, idle Ta[illegible] and ſhifting when he ſhould prove wh[illegible] is forward enough to Charge, which [illegible]

art to do, according to the common Maxim, e that Charges, muſt Prove.

In the 38*th* Page he ſaith, I drew ſome nferences from *H. W.*'s Story: To which he meaning *T. C.*) pithily returns, I deny them ll as impudent Lies, a fine ſhort way of Con- utation, and the *Quakers* Logick to deny the Concluſion.

To which I ſay, Let but the Reader look nto my former Book, in Page the 36*th* and 7*th*, and there may ſee how baſe, how icked, ſlanderous Lies thoſe Inferences he ys he drew are, *viz.* " That the *Quakers* deny the Terms of Chriſt's way of Saving, ſo will have a ſecond Chriſt and Saviour: That the *Quakers* offer a new Creed or Chriſtianity, and Scorn our Old Bible: That their Spirit ſays they muſt have a ſe- cond Saviour, and a Carnal One too; a fit Brother adds he to their Chriſt within, and goes on, and ſays, is this all: No, ſays he, we have more Chriſt's among them ſtill, meaning the *Quakers*. Now, I ſay, theſe eing his baſe Inferences, drawn from a Sto- of one almoſt as Impudent and Unjuſt as imſelf; and being ſo highly Slanderous, as ell as Injurious and Wicked, I had good eaſon to deny them for what they really e, and call upon him, yea, Urge and Chal- nge him to come forth to the Proof, which as but his Part; elſe confeſs his Wrong, if e had any thing of Juſtice or Honeſty left. ut inſtead of either of theſe fair Ways, he kes another, both Unfair and Unjuſt, by repeating

repeating that my Denial, adding a fine wa
of Confutation, and the *Quakers* Logick
deny the Concluſion; a moſt ſneaking ſhif
and poor put by in ſo pinching a Matte
wherein he knows he was unable fairly
Prove, and too Diſhoneſt to confeſs h
Fault.

In Page 33*d* of my Book above-named,
charged him with a Lie, in that he ſaid
the People called *Quakers*, they could n
Err.

And to which falſe Charge, in the ſam
Page I anſwer'd, in the Name of the ſa
People: "We never ſaid ſo, but that a
"Men, as well as thoſe called *Quakers*, a
"as Men liable to Err, if they forſake th
"Conduct of that Eternal, unchangeab
"unerring Spirit of Truth, which leads in
"to all Truth, and is able to preſerve out
"all Error, which theſe Men our Oppoſe
"ſlight and revile.

To which this Nameleſs (nay, what if
call him Shameleſs) Publiſher in the 38*th* Pag
of his ſecond Book, returns a Reply in th
following Words, *viz.* "He denies the
"pretending to an unerring Spirit, then add
"he, be it known unto all Men from hence
"forth, it's an unerring Spirit, and wha
"have they then above others.

This, Reader, is the whole every Word o
his Reply, by which thou may'ſt know wha
ſort of Logick he uſeth, what baſe Inference
he draws, what ſordid Concluſions he make
and how unreaſonable and unfair he is in al

becauſ

ecauſe I deny his Lie and falſe Charge, that e cannot Err; but according to Truth con-ſs, that not only we, but all Men are liable Err as Men, if they forſake the Conduct that Eternal unchangeable and unerring irit, &c. that therefore we are led by an erring Spirit, &c. I am perſwaded no an with a Name, that has not a ſeared Con-ience, and has ſo far abandoned Truth and oneſty, will ſo ſordidly pervert, make ſuch Inference or Concluſion as this Opponent s done, nor ſo ſneakingly Evade proving eir Charges given by ſuch ſhifting imper-ent Anſwer as above Noted, by which, the ader may ſufficiently perceive his great fairneſs, as well as impertinent abuſive In-ences and Concluſions, of which, I could oduce a great many more out of this his ond Tract, if I were under any neceſſity erefore, or either the Man or the Matter ere worthy of the Labour; ſo ſhall only d, that he Charges me in a Scoffing man-r, to give Chriſtian Compellations to a Man now not, to which in ſhort, I ſay, my nt of Knowledge of him is his own Fault, t mine; and if they be Chriſtians, as he s, ought not to be denied, and for my t, am no way Conſcious to my ſelf, that y I gave him, are otherwiſe, than both riſtian, and proper to his Work: And if has added any Compellations that are o-rwiſe to Father on me, let him without udging, take them again.

This,

This, I hope, may ſatisfie every hon
Reader, till ſuch time as the Man appe
with his Name, and take that honeſt way
fairly proving all that he has charged up
the *Quakers*; and the Principle of Tru
which they profeſs and bear Teſtimony to,
confeſs his Wrong.

And now for a Concluſion, do heart
pray Almighty God, the God of the Spi
of all Fleſh, if it be his Holy Will, to forgi
all our angry Oppoſers, and open their Ey
to ſee what they are a doing; and as th
pretend highly to the Chriſtian Religion, t
they may mind the Rule of the great Auth
thereof, to do in all Things to others,
they would have others to do unto the
and endeavour thro' the Aſſiſtance of Go
Grace to Live a Life correſpondent there
practiſing that pure and undefiled, as well
peaceable Religion, to the Praiſe and Prom
tion thereof; ſo that none that highly p
tends thereto in Words, yet bring forth Fru
that are in Nature contrary, may there
give occaſion to the Profane, Looſe and
religious, to deſpiſe all Religion, as it is t
Common God knows in this Nation, to t
great hindrance of the Growth of that R
ligion that's Pure and Undefiled, and w
Pleaſing to God, as well as Profitable to t
Sons of Men; and will Inſtruct us all, n
to Provoke one another to any thing but Lo
and good Works, Peace and Concord, a
ſtrive to be good Examples one unto anoth
to the Glory of God, and Praiſe of that Ho

Religio

ligion, which Christ Jesus, our Holy Peable Lord and Saviour is the Blessed Aur of, *Amen*, *Amen*.

Thus, Honest Reader, having in the Treae now under thine Eye, for Truth's sake charged that Christian Duty that was Inmbent upon me, in Defence of the Princi- thereof; and the People, who under the nduct of the Spirit thereof bear it's Proion; and I hope in that Christian Modeion, that becomes all Religious Controsies, without Personal or more general Reions, further than the Matters controted necessarily required; and the Nature my Opponents in their unreasonable Arments and Conclusions engaged, not be- inclinable to mention old Faults, but on- o Curb such as are apt to, and really find lt where none is; and if one be, tho' belong not to them, are too apt to throw e first Stone, which I leave to thy serious rusal, and thee to that sure Guide, God's ly Spirit, under the Conduct of which ou wilt be made capable of giving true dgment in what's above said; I am thy iend, and well Wisher in all Sincerity.

*Camsgill, the* 2d *of the* 11th *Month*, 1700.

Tho. Camm.

POST-

# POSTSCRIP

IF any ſhall Query the Reaſon, wherefor
came forth no ſooner, being it's above
ſince H. W.'s ſecond Book came forth. I An
about the beginning of the firſt Month laſt
as I remember, came to my Hand from o
Kendall, to whom I ſuppoſe it was come not
before; becauſe he told me that he had not
any of it. In the 2d Month next followin
wrote ſo much of what's above, as relates
two Certificates of H. W.'s Wife and Sons,
I looked upon to be the main Props, on whic
his Book ſtood, and ſo laid it by, becauſe I
not of any other of his Books ſpread in our
try, nor have ſince, ſave one of about three M
ſince; ſo as there was ſo little appearan
ſpreading them, I was the more eaſie in my
of Compleating, having many other Concer
Moment, that took up moſt of my Time.
about a Month ſince, heard that they were
frequently ſpread in Cumberland; and th
Anſwer was expected, I therefore finiſhed it
bove, which is left to the Judgment of the
dicious and Honeſt Reader.

BRITISH
13 NO 1902
MUSEUM

Tho. Cam

THE END.